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The LUTHERAN OUTLOOK

The Year in the Churches

By G. Elson Ruff

A Notable Manifesto

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By Raymond M. Olson

Congressional Group Scores Hard Peace

An Editorial

Midwestern Educational Problem

By O. H. Pannkoke

Vol. X DECEMBER, 1945 No. 12

Pointed Paragraphs

WHERE WAS THE ZEAL?

IT IS related that when Theodore Roosevelt was a lad, he came home from church services with his mother, asking her, "But I didn't see the zeal, mother. Where was the zeal?" Uncomprehending, she asked him what he meant. "Why," said he, "the minister said, 'The zeal of thine house hath eaten me up.' I didn't see the zeal. Where was it?" The preacher did not look as though he had been eaten up by anything, and the zeal was nowhere to be seen.

There isn't much *personal* zeal today for the salvation of souls. All of us are rather lackadaisical in our attitude. We are satisfied to let our church or denomination express our zeal for God's work. We give our contributions, and sometimes brag about them. But the passion for souls has cooled down greatly. Seldom if ever do we feel the urge to speak to our fellow men about the greater things in life. Our Lord "must needs go through Samaria" because an inquiring soul would come to Jacob's well. He must needs invite himself to the home of searching Zaccheus . . .

But whenever we meet someone with a passion for men we are warmed by their zeal. The other day as I walked from the printing shop a young man handed me a tract in a kind and polite manner. It was near the elevated station, and as I carried a package in one hand, he politely opened the door for me so I would not need to put the tract in my coat pocket. It was done in such a kind, friendly way that I could not help but feel his personal interest in me.

How different that zeal is from the spurious kind that centers around the individual himself. I mean these zealous individuals who are cantankerous in spirit, judging their fellow Christians by the religious shibboleths of themselves. Such are always "marching as to war," and put everyone on the defensive against them.

God give us compassion for the lost and love for our fellow believers. It is possible for us as a church organization to see only statistics, buildings, finances, and organizations, and never see a face, wistful, sin-scarred, lonely for God. Jesus saw nothing but faces, "fields white unto harvest." Real evangelism is still a one-by-one affair, and every one of us is bringing others somewhere.—*Covenant Weekly.*

The WORLD RELIGIOUS NEWS says that a questionnaire sent to 18,000 high school students revealed that 16,000 of them could not name three prophets of the Old Testament, 12,000 could not name the four Gospels, and 10,000 could not name three of the twelve apostles.

STAGGERING WAR COSTS

It has been calculated by the *United States News* that participation in World War II by the United States has cost this country 1,100,000 casualties, which includes 300,000 killed, a figure nearly six times the number killed in World War I. The war just ended will have cost $336,000,000,000 when the direct war-cost bills are all paid. This gigantic sum is eleven times the cost of World War I and almost twice the total spent by the national government in the 151 years between 1789 and 1940 for operating the government and paying for all past wars. "The cost in dollars," continues the *News,* "cannot be measured in full simply by a dollar sign. The dollars often represent vital reserves of iron ore depleted and not replaceable, forests cut down not to be replaced for many years, oil resources used up, copper, lead, zinc, and other mines worked out, leaving the United States that much poorer. Wastage of American material resources was on a colossal scale."

Faith in man, if it is to stand the daily assaults which contemporary history makes upon it, depends on faith in God.—Halford E. Luccock.

WHAT TO DO WITH NEW MEMBERS

Many churches find the absorption of new members a problem. Few churches are in a condition to assimilate any large influx of new people. If God should hear the prayers of some churches and give them a hundred new members at one time, they would be lost in knowing what to do with them. How can we persuade our churches that they have a far greater function to perform than simply to receive a new member? Those who come into the church by confession of faith ought certainly to be put into a class where they will be carefully instructed in the teaching of God's Word and in the duties and responsibilities of church membership. It is fatal to give a young Christian the concept that joining the church is the end of his duty. Many modern churches have declined in the art of teaching and in the care of souls. We had better remind ourselves that we are of those who "watch for your souls, as they that must give account" to God. Every mature Christian owes helpful ser to young believers.—*Watchman aminer.*

Little Tommy took a long look at old man, and asked, "Were you in Ark, Grandpa, when the flood can

"No, certainly not," replied the o man.

"Then why weren't you drown

ON THANKSGIVING

It's easy to say, "I thank thee, Lo
For food to eat and clothes to we
Then smugly sit with folded hand
In some selected easy chair

Without a thought for those about
Who haven't been so nobly blest;
Who search the garbage cans for f
And have no sheltered place to re

Will God accept our thanks today
And look with favor on our land
If we refuse to share with those
Who suffer much on every hand?

With thankful hearts for blessings gi
And deep desire to share the good
We pray thee, God, direct our wa
To firmly grounded brotherhood.

Marie Layton Carlso

A cat may "look at a king," as old adage avers, but of course the would rather look at a bowl of mil a nice fat mouse. And many pe are much like cats.

The Lutheran Outlo

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REV. E. E. RYDEN, D.D., Edito
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The
LUTHERAN OUTLOOK

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EDITORIAL

ngressional Group res "Hard Peace"

HAT THE VICTORIOUS ALLIES once more are making the tragic mistake of imposing a peace of vengeance and retribution on their defeated ene- is the burden of a notable report by a Congression- mmittee of eighteen members, of which Rep. William M. Colmer of Mississippi is the chairman. The report, which was signed unanimously by he members of the committee, Republicans and ocrats alike, calls particular attention to the des- te plight to which the hard terms of the Potsdam aration have reduced the German nation, and points that it is the innocent people—the very old and the young—who will be the chief victims of the inhu- policy adopted by the Allies.

ie report asks very pointedly how the Allies can to win the German people for democracy by such nods, and calls to mind that the Nazi movement had rigin in a similar situation of widespread suffering distress in the Reich following World War I.

also calls attention to the folly of reducing the Ger- people to an economic level of starvation by the ination of their industries and then looking to the erican taxpayers not only to help feed them but also naintain an occupation army in their midst to put n the uprisings of a desperate people.

ere are some of the significant paragraphs from the rt:

f a 'hard peace' requires the elimination of 8 or 10 lions of Germans, it would be much more human to inate them at once. The committee feels that the erican antipathy to theories of racism includes an antipathy to the theory of racial guilt. Those German who will suffer will in the main be the very old who generally opposed Hitler and the very young who were hardly responsible for him.

"It would not be feasible to make Germany pay for the war without reconstituting its industry beyond the point needed for the support of the population at a minimum level. The committee warns that the prevention of a catastrophe in middle Europe will impose a further heavy burden on the taxpayers of the United States and upon our occupying armies, if the present contradictory directives stress reparations and the elimination of all industry that can even indirectly support a war as against the necessity for a minimum standard of living for the German people.

"The committee cannot refrain from asking the simple question: What incentive under this plan exists for Germany to turn to democratic ways? The committee would like to recall the origins of the Nazi movement in the disintegration of Germany during the period of inflation after the last war. The plight of German cities will certainly be worse this winter unless fuel and food are provided on a scale beyond that presently planned."

The report then goes on to say that to strip Germany of its transportation facilities and the machinery of its industries beyond the point recommended by General Clay's advisory committee can mean "only one of two things: (a) that a considerable part of the German population must be 'liquidated' through disease, malnutrition, and slow starvation for a period of years to come, with the resultant danger to the rest of Europe from pestilence and the spread of plagues that know no boundaries; or (b) the continuation both of large occupying forces to hold down 'unrest' and the affording of relief mainly

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drawn from the United States to prevent actual starvation."

SINCE THE ABOVE REPORT was submitted to Congress, the Associated Press has reported growing hatred and resentment among the German people against American occupation methods. The results of a secret survey conducted by American intelligence officers were made public at Frankfurt, Germany, on December 2, indicating that there is growing talk of resistance and frequent mention of a new "Freikorps" (illegal military formations). It was said that a feeling of hopeless despair is seizing upon a large element of the German population and that there is imminent danger of uprisings as a result of the privations of the people and the idleness of thousands of young men who can find no employment.

One of the strongest protests to the American investigators was made by the provisional council of the newly organized Evangelical Church of Germany. Charging gross injustices in the American denazification plan, the clergymen declared:

"This program in the American zone will not exterminate Hitlerism. Indeed, danger exists that Hitlerism will win new adherents."

The pastors also protested to the American investigators against the "freedom accorded the Poles and other foreigners when they take their revenge on the German people for evils which the Nazis inflicted on them. They openly charged that the American Army stands by and does nothing while these outrages are being committed and that UNRRA actually encourages them.

Both Protestant and Roman Catholic protests to the American occupation authorities, however, have thus far proved unavailing. German clergymen and laymen asserted to the investigators that the Americans appeared to be "resentful of the Church's position as a defender of rights and suspicious of the Church as an educational force."

IN VIEW OF THE ABOVE, it would appear as though members of the American Congress have a much clearer understanding of the dangerous implications in the German situation than does the Administration. All of which emphasizes the stupidity of permitting a single man to commit the United States to a foreign policy which will almost inevitably sow the seeds of a third World War. It now begins to appear that, if the Treaty of Versailles brought calamity upon the world, the Potsdam Declaration is destined to bring catastrophe.

What all mankind is pleading for today is not vengeance but justice. What the world needs today is a demonstration of Christian love as it has never witnessed it before—charity, not cruelty; pity, not hatred; mercy, not revenge. Can the Christian conscience of America be aroused to such an extent that our nation can still be saved from the ruinous course which it now is so recklessly pursuing?

Catholic Hierarchy In Solemn Warning

WE ARE NOT ALWAYS IMPRESSED by p nouncements of the Roman Catholic hierarchy. often they are motivated by selfish considerations with the thought of furthering the political and eccles tical ambitions of Rome. The statement that came fr Washington, D.C., at the close of the National Cath Welfare Conference on November 17, however, is that should arouse sober reflection throughout the wo Signed by seven archbishops and three bishops on bel of all the Roman Catholic bishops of the United Stat it is undoubtedly one of the most solemn warnings e sounded by a church body in the history of this coun As such, it deserves to be studied with utmost care all Christians.

It begins by declaring that the pattern of peace wh has been slowly emerging since the Moscow Confere in 1943 is "disappointing in the extreme." The h idealism enunciated in the Atlantic Charter, it sta contained the broad outline of a good peace, and it m "small, oppressed nations confide in us as the trustee their freedoms." So far, however, "results do not squ with these principles."

It then discusses the "profound differences of thou and policy between Russia and the western democraci and it accuses the Soviet government of seeking to tablish its sphere of influence in eastern and southe ern Europe, "not on the basis of sound regional agr ments in which sovereignties and rights are respect but by the imposition of its sovereignty and by ruthles setting up puppet states."

It declares that "Russia uses our vocabulary and ta of democracy and rights, but it attaches distorted me ings to the words." In view of this clash of ideolog there can be no real cooperation for world peace un the basis for such cooperation be "mutual adherence justice."

"Instead of honest, promising discussion, even on verging plans," says the statement, "we are witnes a return of the tragedy of power politics and the dan of balance of power arrangements which, with the s stitution of mere expediency for justice, have begot war after war. We must, indeed, aim at collabora with all of our Allies in the making of a good pea There are, however, concessions which we dare not m because they are immoral and destructive of genu peace."

The statement then criticizes the United Nations Ch ter which emerged from the San Francisco Confere and asserts that, although it is an improvement over Dumbarton Oaks Proposals, it "does not provide fo sound, institutional organization of the international ciety." "The Security Council provisions," it charg "make it no more than a virtual alliance of the gr powers for the maintenance of peace. These nations given a status above the law." Nevertheless, "it is bet than world chaos," and there is hope that its defects eventually be eliminated.

en comes an accusation that the Polish people are g robbed of the right of setting up their own form vernment in violation of the Yalta Agreement and the Baltic countries are being absorbed "by force artifice" into the Union of Soviet Republics. The ge is also made that religious persecution, "both al and cunning," is raging in Slovakia, Croatia, Slo- a, and other southeastern European countries. "No on of policy," it declares, "justifies our silence. What appening behind the blackout of eastern and south- ern Europe is a stark contradiction to the high ideals h inspired our fighting to save the world from totali- n aggression."

he plight of the Italian people is then discussed, and ly there comes a plea for justice on behalf of the her enemy peoples of Germany, Austria, and Hun- .

Whatever period of probation must be imposed on the quished nations," declares the statement, "we must them to take their rightful place in the family of ons. To treat them in a spirit of vengeance is neither t nor politic."

Justice," it continues, "demands the punishment of guilty and reasonable reparations of damage done. we cannot forget, or allow our representatives to get, that our traditional system of punitive justice is hored to the concept of individual responsibility. The umanities which now mark the mass transference of ulations, the systematized use of slave labor and the el treatment of prisoners of war should have no place our civilization."

Acute suffering," it continues, "is the daily lot of ple populations in many war-torn lands. Every re- t indicates that unless heroic measures are taken at e, millions will die from starvation and exposure dur- the coming winter. The feeding and clothing and ltering of these suffering people is not a work which be left to some future convenient date."

he bishops finally point out that America, because of greater resources, must carry the brunt of the relief rk and it asks for Congressional appropriations for s work from the public treasury. And they add:

It is equally imperative that private relief agencies be en a full opportunity to carry on their beneficient rk among all suffering peoples. And relief must en- on something larger than merely feeding the starv- and sheltering the homeless. Help must be given to ples whose economies are ruined. They have the nt to assistance in getting back to normal economic . Neither the prosperity of the greater nations nor ir might will prevent war unless conditions are re- ved in which poor, helpless peoples are denied the portunity of a decent living standard. The world is only in so far as men live together as brothers under d.

Ours is a grave responsibility. The heart and hand America are called upon in a way that is unique, not y in the history of our country, but even in the annals nankind."

It is evident from the foregoing paragraphs that the Roman Catholics have experienced the same difficulty as have the Lutherans and other American church groups in obtaining permission to carry on private relief work in Europe, particularly in Germany. It is almost astounding to American Christians to learn that our government at Washington, and specifically the President's War Relief Control Board, has up to the present time balked all such humanitarian efforts. The time has evidently come when it will be necessary for the Church to speak to those in secular authority in no uncertain language unless the Christian conscience of America shall continue to be outraged.

For obvious reasons, the Roman Catholic bishops avoided specific mention of the Potsdam Declaration, but it is perfectly clear that their protest was aimed directly at that document. Potsdam marked President Truman's first venture into power politics, and it is quite evident that his hands were tied by previous commitments. In any event, the kind of peace that was spawned there bears all the ear-marks of the notorious Morgenthau Plan to which the late President Roosevelt seems to have been won during the last months of his life.

A solemn note marks the close of the Roman Catholic pronouncement. "On bended knee," it reads, "let us ask God in His blessed providence to help us to be the vigorous champion of democratic freedom and the generous friend of the needy and oppressed throughout the world."

To this we would add our reverent "Amen". America and all the world are at one of the cross-roads of destiny. Unless the Spirit of God be permitted to guide the nations through these fearful days of crisis, the time of tribulation may well be at hand.

Notable Pronouncement By Missouri Pastors

ELSEWHERE IN THIS ISSUE of the LUTHERAN OUTLOOK appears a notable manifesto adopted by a group of Missouri Synod pastors in Chicago on Sept. 6 and 7. Although we have known of this statement for three months, we have refrained from printing it for fear of creating embarrassment for the signers or of laying ourselves open to the charge of meddling in the internal affairs of another Lutheran body. However, since the statement was published in full in the November issue of the *American Lutheran,* together with the accompanying letter with which it was mailed to all pastors of the Missouri Synod, we no longer feel under the same restraint.

Aside from the epoch-making character of the manifesto itself, it must be regarded as a document of supreme importance in view of the outstanding pastors and leaders of the Missouri Synod who have attached their names to it.

Almost as important as the twelve points in the statement itself is the letter which accompanied it. One paragraph reads:

"In recent years, especially since the Saginaw Convention, a strange and pernicious spirit, utterly at vari-

ance with the fundamental concepts of the Gospel and the genius of the Lutheran Church, has lifted its ugly head in more than one area of our beloved Synod. This spirit has its origin in a wrong approach to the Holy Scriptures and in a tragic misconception of the very essence of the Gospel and the nature, functions and mission of the Church. It is characterized by barren, negative attitudes, unevangelical techniques in dealing with the problems of the individual and the Church, unsympathetic legalistic practices, a self-complacent and separatistic narrowness, and utter disregard for the fundamental law of Christian love. One need not be a prophet to forecast what the results will be if this un-evangelical and intoleranct spirit is left unrestrained and to its own devices. Spiritual life will be blighted. The organism of the Church will be paralyzed. Ecclesiastical persecution will occur with increasing frequency. The onward march of the Gospel will be obstructed and one open door after another will be closed to us."

In view of the traditional attitude of the Missouri Synod toward such questions as prayer fellowship and unionism, the position taken by the group which met in Chicago on Sept. 6-7 must be regarded as well-nigh revolutionary. They declare their conviction that "any two or more Christians may pray together to the Triune God in the name of Jesus Christ if the purpose for which they meet and pray is right according to the Word of God." Likewise, they deplore the application of the "non-Biblical term" of unionism to "any and every contact between Christians of different denominations." By the same token, they also deplore the misuse of such passages as Romans 16:17,18 and I Thes. 5:22 when applied to "all Christians who differ from us in certain points of doctrine."

Substitution of "human judgments, synodical resolutions, or other sources of authority for the supreme authority of Scripture" is another statement that is strangely reminiscent of the stand taken by Martin Luther and the other leaders of the Reformation in the sixteenth century. So also is the statement which deplores "any tendency which reduces the warmth and power of the Gospel to a set of intellectual propositions which are to be grasped solely by the mind of man."

The Chicago statement may be said to have a two-fold character: first, it sets forth incontrovertible Scriptural truths, and, secondly, it contains a confession of sins. From both of these points of view, it is a hopeful augury of better things to come within the Lutheran Church in America. It has been the failure of many within the Lutheran Church to stand squarely on the revealed truth of God that has led to many of the difficulties and misunderstandings that have distressed our beloved Church, and it has been a proud unwillingness to admit human sin and error, as well as human prejudices and lack of charity, that has kept the Lutheran household of faith so sadly divided. And this applies to *every* Lutheran group—not Missouri alone.

The question that remains unanswered is: Will the Missouri Synod heed these voices crying in the wilderness? These men are speaking in prophetic language. They have been given a clear revelation of the mind of God in the light of the fearful crisis which confronts mankind today. And they have evidently counted the cost. The Missouri Synod by their manifesto has b brought to one of the crossroads of destiny. In v direction will it set its face?

Another Shining Example Of Liquor Baron Ethics

A FEW WEEKS AGO a number of puzzled rea began to send us clippings of Cedric Adams' umn in the *Minneapolis Star-Journal*, dated Nov. and asking for an explanation of a certain paragraph. read the paragraph with amazement. Here it is:

"It's hard to believe, but here is a quote that "Fortu magazine credits to the "Lutheran Herald": "Dri ing is becoming respectable. The liquor industry pressed its pants. It stands today before all the worl a recognized, legitimate and even praiseworthy par American community life."

We confess that we drew a long breath. Inasmuch we are intimately acquainted with Editor O. G. Mal of the *Lutheran Herald* and also quite familiar with high ideals in moral and social questions, we conclu that a glorious "mix-up" had occurred somewhere. C tainly a magazine of such high standing as *Fortune* wo never stoop to misrepresentation, and it was equally c tain that our good brother and contemporary pen wiel in Minneapolis would never give "aid and comfort" our common enemy, the booze industry. We knew t he would soon give us the answer, and it was not l in making its appearance. Here is his reply in the N 27 issue of the *Lutheran Herald*:

Lutheran Herald, we note with interest and surprise, been quoted in an article appearing in *Fortune* for Nov ber, 1945, an article which evidently received its inspira and material from an organization known as "Allied Liq Industries, Inc." We are quoted to the effect that the liq industry is now quite respectable, the implication being, assume, that the moderate use of liquor is not only perfe all right, but, if anything, should be encouraged. Not dru enness, you understand, but nice, social drinking—say a c tail or two before dinner; wine, perhaps, with the main cou a bit of brandy possibly, with the coffee; and, by all me a few fingers of whiskey to ward off the cold!

Now, isn't that something? Here is a Christian paper wh proudly carries on its masthead the statement that it is "official organ of the Norwegian Lutheran Church of Am ca," a paper, furthermore, which has made no secret of fact that it is more than a little strait-laced on the sub of the use of intoxicants, and which has shown over a g many years that it places the entire liquor industry on ab as low a plane as it can be placed. And then we find o selves quoted in support of the eminent respectability of liquor industry! We say again, Now isn't that something?

Since the above-mentioned article in *Fortune* came to desk, the editor has wavered between two reactions: amu ment and righteous indignation; and he has experienced ficulty in deciding whether to ignore the whole thing or something about it. While amusement and indignation still vying with one another in his mind, he has determi to do something—at least tell his readers about it. He this editorial. In addition, a letter has gone to the editors *Fortune*, with the request that it be published.

Here is the story: *Lutheran Herald* for November 21, 1 carried a lead editorial entitled "All Dressed Up." In it attempted to demonstrate that one of the most frighten aspects of modern American life lies in the fact that

r industry is bending every effort to appear respectable. eminisced a little about our own boyhood, when drink- was universally acknowledged to be wrong, when no presumed to justify it. We contrasted conditions of that with the aura of quasi-respectability which hovers nd it today. We urged every Christian to fight the evil quor by every legitimate means. We closed our editorial these words: "Yes, the liquor industry is all dressed up. all that we in childhood considered the most disreputable ie community stands before us today with well pressed s. But let no Christian be deluded. There has been no ge in the purposes and projects of the industry. There been no lessening of the danger which is inherent in the of intoxicating liquor. And there has been no change in fundamental principle laid down in the Word of God, h warns us, 'Nor drunkards shall inherit the Kingdom od.'"

Evidently, our readers understood the editorial. We re- ed a number of letters agreeing with our stand; one of Sunday school papers reprinted it; the Book Mission ed it into a tract; and the *National Voice,* America's most ential prohibition journal, reprinted it in full. In short, nnocently supposed that our words had been understood, we even thought that the editorial had been of some e help in furthering the Christian's ceaseless battle against evils inherent in the liquor business.

nd now—exactly a year later—comes *Fortune* with an cle which uses our editorial to demonstrate *the exact osite* of what we said! On page 250 of the November, 5, issue is an article entitled "Liquor Preaches Temper- e"; it is illustrated by a drawing of a checker board on ch stand a bottle and two glasses. (Incidentally, half the e is fittingly devoted to an ad of a certain make of bran-) The article begins: "Last year the *Lutheran Herald,* in editorial later quoted by the prohibitionist press, had this say: 'Drinking is becoming respectable. The liquor indus- has pressed its pants. It stands today before all the world a recognized, legitimate, and even praiseworthy part of erican life.'"

The article goes on to tell about the work of "the Women's vision of Allied Liquor Industries, Inc.," under the leader- p of Mrs. Helen Sprackling, who is described as "an ideal presentative for any industry trying to advertise its re- ctability." Her program for making liquor respectable is tlined in some detail, and the lady is quoted as describing rself as "one small crease in the newly pressed trousers" the industry which is her employer.

So there we are. Shortly after our editorial appeared, we ceived a letter from Mrs. Sprackling's secretary (there was thing on the stationery or in the letter to indicate who rs. Sprackling is or what she does) asking for a copy of the ue in which our editorial appeared. As a matter of ordi- ry routine, her request was complied with. We now dis- ver who Mrs. Sprackling is and to what use she has put our itorial.

We do not hesitate to state that seldom, if ever, have we me across an instance of such low, contemptible, despicable hics as this one. Does *Fortune* quote us correctly? Abso- tely! We wrote the sentences exactly as quoted. *But,* had e *preceding* and *following* portions of our editorial been cluded, it would have been made perfectly plain that *Lu- eran Herald* recognizes the so-called "respectability" of e liquor industry for what it is—one of its most vicious d dangerous aspects. By wresting three sentences of our litorial out of their context, *Fortune* has made it appear at *Lutheran Herald* has stated the very opposite of what e did actually say.

Oh well, that is one type of "ethics." Who is to blame? e are reluctant to believe that *Fortune,* one of the most spected and influential magazines in the world, would oop so low. We charitably assume that only the quoted ntences, not our entire editorial, were known to the edi- rs of *Fortune.*

As to "Allied Liquor Industries, Inc."—if this organization is responsible—is not the type of ethics displayed in this incident perfectly in keeping with what we otherwise know of the liquor industry, whose very existence depends on appearing "respectable"? We hope that this affair will appear to our readers as it appears to us: a footnote to our misrepresented editorial, demonstrating that the liquor industry with "its pants pressed" is even more despicable and dangerous than when it appears in its usual habiliments.

Nothing more really needs to be added, except to say perhaps that the above makes it quite evident that we have reached a new low in liquor traffic propaganda. We venture to say, however, that we are quite confident that despicable methods of this kind are going to boomerang pretty badly against the unscrupulous powers now engaged in an effort to debauch the American people. When the reaction finally sets in, an aroused nation is going to rise in all its righteous wrath and smite this unholy business, and perhaps that day of reckoning is nearer at hand than "Allied Liquor Industries, Inc." has ever imagined.

The Conference Corner

By President H. L. YOCHUM

DID YOU MISS this column last issue? It was replaced by "Looking at the Conference," Dr. L. M. Stavig the guest writer for that issue. We intend thus to use guest writers occasionally, realizing that our readers have had a rather steady diet of this one writer during the past two and one-half years. One who has read Dr. Stavig's article carefully will appreciate the penetrating analysis of the trend of the Conference our secretary sets before us so clearly. We hope our other guest writers will likewise reflect their individual points of view for the benefit of our readers.

In this issue I wish to make a few comments about a very significant document of recent origin. Some of us have known about it for weeks, have heard excerpts read from it, and have studied its implications. Until it appeared in print, however, I did not consider it fair or wise to discuss it publicly. Now, that you have read it in the *American Lutheran,* I feel free to make some general comments about it. I refer, of course, to the resolutions adopted by a group of outstanding men in the Missouri Synod at a meeting two months ago, and the covering letter sent with it to the pastors of that body. At first reading the language of the resolutions may seem to most of us a bit stiff and cautious, but I think we can understand that. No punches were pulled in the adjectives of the accompanying letter, however, which were a bit sharper than we of other Lutheran bodies would have felt it courteous to use, even though we might think exactly as these words speak.

Recognizing how easily one not of the Missouri Synod might misconstrue the precise intent and color of specific resolutions, I shall not presume to discuss any partic-

ular statement. But I shall risk stating the general impressions which this document makes on me.

I note here, first of all, a vigorous expression of a spiritual tone and attitude which promises well for the Missouri Synod and all Lutheranism. There is something wholesome in the emphasis exhibited in these resolutions. There is real life there that refuses to be smothered or cozened or intimidated or diverted or touched off prematurely. More power to it!

I find here also a determined protest against the delaying action tactics of reactionary forces already destined to eventual defeat but still trying to hold their outflanked positions. Some such expression was bound to come soon from men who have the courage of their convictions and sense the tide of popular support flowing their way at long last. Many within their own synodical body as well as those in other bodies will rejoice and take fresh courage at this "Lutheran" and "protest-ant" set of resolutions.

Certainly there is evident here a sincere passion for the principles that make for Lutheran unity and real fellowship. That spirit speaks through statements that apparently refer to entirely different matters. For this timely reinforcement of our persistent faith in our brethren of the Missouri Synod, and for this timely refutation of the pessimistic allegations by some that the case is hopeless, we thank God! These resolutions have a ring about them which we missed in many profuse apologies and pleas for patience heard in days gone by. This sounds like somebody means business!

Dare we express an implication which may not e have been intended but seems to us suggested by document? I fancy that I hear behind the sound of words a quiet but determined undertone of warning: 1947 synodical gathering shall not be another "Sagina convention! Granting that some of us expected m from that 1944 convention at Saginaw than was fair reasonable, there was a definite sag in enthusiasm optimism after that meeting, an eloquent silence in s quarters of the Missouri Synod, some hints of a sens frustration. As a wave recedes to gather new moment and hurl itself higher against the reef that bars it f the longed-for shore, so it seems to me did the friend Lutheran unity and fellowship catch the rhythm of surging sea in the timing and phrasing of this docume

Finally, I would venture the prediction that this s at this time may prove to be the salvation of the Miss Synod itself. It should convert those who are open conviction; it should embolden those who fear to t a stand; it should rally those whose zeal has begun flag; it should steady those whose impatience temp them to rash measures. Thus this timely release n safeguard the inner unity of that synodical body, throw that extra ounce of weight on the right side of scales which teeters just about at balance. The v ones who may now find this document embarrass may in the near future owe much to it!

God's blessing on these resolutions and their auth and on the cause so dear to their hearts and our own!

The Year in the Churches

By G. Elson Ruff
Editor of "The Lutheran"

IN THIS YEAR the curtain lifted on the Europe that remains after the war. Westerners sailed again into the Bay of Tokyo, and entered areas elsewhere in Asia which were closed soon after Pearl Harbor.

For the Churches this means that information is now in circulation regarding what happened in the world community of Christians during the silent years. We in America learn of painful transitions now in progress in various countries. Relations of helpfulness begin to be restored among Christians of the world.

At the beginning of the year a few representatives of American Churches had penetrated Europe as far as Geneva. Now the number of churchmen going over on official missions steadily increases. Several Continental churchmen have been in America. Missionaries resume their travel across the Pacific.

The story we hear is still confused and lacking in detail. Destruction of property and resources which took place, we are informed, equals our gloomy expectation. Churches abroad will have a hard time struggling me ly for survival. More than that, they are now engag in a contest with forces which created the present cha They attempt to solve the basic problem of their relat with secular influences which shaped events of t tragic decade.

This means, particularly, relations with governmen Since the first world war, political authority has sou increasingly to regulate lives of its citizenry, as an a ternative to intolerable anarchy which our complex c ilization seems determined to produce. As the reco plainly demonstrates, this authority may become ru less and ruinous. The extent to which it can be te pered by Christian conscience is the problem of t Churches.

I. European Experiments

Attempts to solve the problem vary according to t condition in which political authority in the vario countries has emerged from the war. In Russia t

jority is greatly strengthened. The Church's effort Russia is toward renewal of the old alliance with the e. After almost complete destruction following the olution, the Church is willing to settle for a little ce. Last year the Russian Church gained official gnition. This year an all-Russian church council allowed to meet for the election of a Patriarch. His onement was a public spectacle attended by Soviet cials and given much publicity in the Communist ty newspaper. It is reported that numerous new rches are being opened.

ome toleration within the old Russian territory is y being shown toward Protestants. Very doubtful he status of these Churches in areas brought under ssian dominance by the war. The Baltic States and tern Germany are full of ominous question marks. Roman Church is gravely threatened in Poland and Balkans. Marshalling public opinion of the world on alf of peoples in these Russian-occupied countries d be necessary. The Vatican's old hatred of Commun- is unabated, and with new reason as the shadow of Kremlin falls almost to Rome.

Archbishop Rules in Greece

n Greece, the Church in the person of its leader, Arch- hop Damaskinos, has moved to the center of the pol- al picture. The archbishop had closely identified him- f with the Greek patriots in opposition to the Nazis. on failure of the Greek king to regain his thone fol- ing the liberation, the archbishop was named regent. is seems a tribute to his personal character and non- tisan position, but of course might be the dangerous ening wedge of clericalism which has always defeated own purposes.

n the Netherlands and the Scandinavian countries, ere pre-war rulerships have been fully restored, the urches resume their former positions with enhanced stige. They have stood bravely with the people ainst tyranny, and have gained increased respect. It reported that the Dutch Reformed Church will vol- tarily accept discontinuance of financial support from State when this can conveniently be arranged.

It is in Germany that the postwar temper of the urches is most significant. It was from this country at the war tide swept around the world. It is German ristians who have most reason to feel guilty of having t done enough to prevent the war.

"German Quietism Is Dying"

Many German churchmen acknowledged their mis- ke long before the full consequences caught up with em. With great courage they resisted Hitler, when it as too late. Beginning in 1942, they began planning postwar policy. They have now had opportunity to nfer, as in the recent Treysa Conference. Surely they ould not deny the stubbornness and inertia of social il. But they acknowledge a new responsibility for the social expression of the Gospel. German quietism is dying, or at least burrowing underground.

Martin Niemöller may be regarded as a symbol rather than a spokesman of the Church in this period, yet there is probably much current church history in his statement than he now realizes that traditional Lutheran doctrine regarding the State is in error. "I believe Lutheran teaching can be changed at this point," he says. A stronger church influence in political life, as in England and the United States, "where the Church acts as the conscience of the State," is now the desire of German church leaders, he says.

This may mean that the traditional Calvinist position regarding the State is to prevail over the Lutheran. The world of nationalist states has not turned out as Luther expected, when he supposed that high-minded princes indoctrinated with the pure Gospel could safely be trusted with the business of this life. It is a long way from Elector Frederick to Adolf Hitler.

A consequence of change in strategy of the Church regarding human affairs is a new sense of need of a united front of the church bodies in exerting their influence. This is foreshadowed in Germany by organization of the Evangelical Church of Germany, which includes some of the most highly regarded conservative Lutherans. It is further indicated by the prominence of the newly forming World Council of Churches, which is rapidly enrolling the bulk of non-Roman Christians of the world.

II. American Experiences

There seems much less chance than formerly that such a united front will produce some unsatisfactory sort of Protestant syncretism. In America we have had experiences during the year which parallel in direction if not in intensity those of Europe. Protestant denominationalism is probably more vigorously alive in America today than twenty-five years ago. For instance, at the ending of the first world war there was an outburst of "community services" of thanksgiving for the Armistice. This year on the various V-days, people came in even larger number to the services, but all to their own churches. There are within limited range a number of church mergers now under way, but each is proceeding cautiously toward some doctrinal as well as organizational unity.

But the Churches have never stood more closely together than in their efforts to influence government in favor of the best obtainable program for a just and enduring peace. At the conference which ended conferences, held in Cleveland in January, the most miscellaneous assortment of Protestants yet assembled in Americia for such a purpose reached fundamental agreement on questions involving ethical principles which we hold in common. The conference was designed as a rallying point for Christian opinion in influencing government at such a gathering as was held later in San Francisco.

Church Influence at San Francisco

It is too soon to pronounce verdict on the effort to influence action at the organization meeting of the United Nations. The personal abilities of John Foster Dulles were an important factor. Allegiance to Mr. Dulles and his principles shown by all Christians in the Federal Council of Churches undoubtedly strengthened his position as a much heeded advisor of the Conference. The representations of the United Lutheran, Dr. Fred Nolde, had much to do with the avowal of the Charter regarding freedom of religion. Further, the Churches have learned to speak with something approaching a common voice on matters wherein they are obviously in agreement.

In America the Churches have not been obliged to deal with government officials who are anti-Christian. We feel assured that President Truman, for instance, takes very seriously his Christian profession. At San Francisco the Christian motivation of Commander Stassen and other delegates was evident to any observer. Even in dealing with men of this character, however, there are issues on which the Churches must take up opposition in a decisive way. A test case is that of peacetime conscription. During the year the Churches have continued their emphatic testimony against this proposed measure, which has not yet been put to a final vote.

It is unfortunate that representatives of church bodies allowed themselves in 1945 to be drawn into a minor skirmish of temporary importance with a government subsidiary, the Office of Defense Transportation. Rulings on railroad travel affected church life seriously through curtailment of the usual number of conventions, but the rules were clearly necessary and their effect on the Churches was incidental. They might have been accepted with better grace than they were by a large part of the church press.

III. Inner Life of the American Churches

Church life in 1945 continued in the general pattern of the war years, with the exception that ministry to the men in service has gradually shifted to a ministry to returning service men and particularly to wounded veterans. The U. S. Veterans' Bureau has been reorganized, and under its new administration has established chaplaincy service as a permanent department. The Church has quickly shown itself eager to co-operate in this move. The Department of Welfare of the National Lutheran Council has been among the first agencies to offer full suport to the new program.

Training of pastors in specialized hospital ministry to civilians has been a subject of increasing interest on at least a small scale, through clinical programs in a few cities and much writing of articles and books.

"Too Little and Too Late"?

New economic status of the nation's workers has not clearly taken shape. At least the tide of war prosperity has not yet abated. Money is still flowing freely in the direction of the Church. Many denominations have be prompted to seek extraordinarily large sums for spec purposes, and have been generally successful in securi them. The Methodist Church in a campaign for $26,00 000 seems assured of more than the full amount. Pre byterians, U. S. A., have appealed for $27,000,000 f various postwar projects. The $10,000,000 World Acti goal of the National Lutheran Council in 1946-47 may too little, and also may be too late.

Backed-up funds in church treasuries will be us largely to finance a great building program, estimated total from $600,000,000 to $2,000,000,000. The progra is generally on the congregational level, and has not be strongly influenced by over-all denominational planni in terms of population shifts and the emerging hor mission problems. As soon as the pattern of postwar l in America begins to take definite shape, we may ent into a remarkable new period of church promotion a growth.

Religious Education Meets Opposition

First on the program for most denominations will the effort to recover from heavy losses in the educatio departments of the congregations. The most recent f ures show reduced losses, but no counter-movement y in evidence. Educational procedures of the congreg tions are still very much in flux, with released tim classes having a hard battle to get established firmi Churches in the United States have made no progre during the year on the question of whether historic and literary study of the Bible may properly be a su ject for public school instruction. In Ontario such stu in the public schools is entering a second experimen year with general approval.

The war years have been difficult for the church c leges. Government assistance through training progra of the armed services has amounted to a subsidy whi in many cases prevented disaster. Greatly increased e rolments are now anticipated, largely supported by go ernment benefits to veterans. Several church bodies a actively lobbying for federal funds for church-relat schools. One such attempt for state funds in New Jers was defeated.

The accelerated programs of the colleges have pr vided theological seminaries with enrollments high than normal, which have resulted in 1945 in graduatio of unusually large classes. The supply of men for t ministry is generally sufficient, although there is pro pect of a brief reduction in the number of such men the near future.

Problems of American Lutheranism

Among Lutherans the adoption of a new constituti of the National Council, providing for many new fun tions, was a foregone conclusion. The American Lut eran Conference is considering its future program. T Missouri Synod is standing somewhat apart from oth Lutheran bodies, but facing in the same direction. E

ce of this is the effort undertaken mutually with other herans this year to render service to European thren.

lost startling event in Lutheran circles was the pro- al of Dr. P. O. Bersell that the whole National Lu- ran Council wade at least part way into the Federal ncil of Churches, and in lieu of this that the Aug- ana Synod join with United Lutheran Church in se forbidden waters.

IV. Return to Asia

arly in September a committee was formed by thir- n U. S. foreign mission agencies, looking toward co- rative efforts in Japan at the earliest opportunity. Reoccupation of the Lutheran fields in New Guinea is underway, and 50 missionaries from various churches have been given sailing papers as reinforcements in China. The work in Burma, Siam, and the Philippines will soon go forward. War has taught Americans the names of distant places, and has deepened interest in the welfare of colonial peoples. The next decade may produce a strong renewal of the overseas missions of the American churches. The war years have emphasized the essentials of church work in every area, have sharpened up the fundamental problems which await solution, and have indirectly contributed unusual financial resources for a forward move. We may also hope with some assurance that they have deepened the faith and strengthened the resolution of Christians everywhere.

A Notable Manifesto

Adopted by a Group of Missouri Synod Pastors

DEAR FRIEND and Brother: The enclosed Statement is being sent to you with the compliments of the forty-one pastors who adopted it by unanous resolution and ordered it printed and mailed over ir signatures to all pastors of Synod.

Naturally, we do not regard this Statement as a fined product or as the last word on the subjects under cussion. We do believe, however, that it goes to the t of some of the most vexing problems confronting Synod. Moreover, it gives expression to our mature victions—convictions which lie close to our hearts d have been thoroughly tried in the light of the Word d before the tribunal of our own consciences. In view this, we urgently request you, dear Brother, to study s Statement carefully and objectively and to evaluate by the criterion of the Holy Scriptures.

The meeting which culminated in the adoption of this tement was held in Chicago on September 6 and 7. ncerning the nature of this meeting, the invitation said e following: "This will be nothing revolutionary or noclastic. On the contrary, our meeting is to be sane d soundly Lutheran, evangelical, positive and conuctive."

The considerations which prompted the meeting and e purpose for which it was held were set forth in the lowing paragraphs of the invitation:

"In recent years, especially since the Saginaw Convenn, a strange and pernicious spirit, utterly at variance th the fundamental concepts of the Gospel and the nius of the Lutheran Church, has lifted its ugly head more than one area of our beloved Synod. This spirit s its origin in a wrong approach to the Holy Scriptures d in a tragic misconception of the very essence of the Gospel and the nature, functions and mission of the Church. It is characterized by barren, negative attitudes, unevangelical techniques in dealing with the problems of the individual and the Church, unsympathetic legalistic practices, a self-complacent and separatistic narrowness, and an utter disregard for the fundamental law of Christian love. One need not be a prophet to forecast what the results will be if this unevangelical and intolerant spirit is left unrestrained and to its own devices. Spiritual life will be blighted. The organism of the Church will be paralyzed. Ecclesiastical persecution will occur with increasing frequency. The onward march of the Gospel will be obstructed and one open door after another will be closed to us.

"During the past year this alarming phenomenon in our synodical life has been the topic of many discussions. In every case the conviction prevailed that it is our sacred obligation to do everything within our power to preserve our precious evangelical Lutheran heritage. But invariably the question arose, What can be done?

"Several groups in different parts of the country have arrived at the same answer: We must, to begin with, arrange a meeting of kindred minds to study the situation."

The meeting which resulted from this invitation was very gratifying. It was marked by spirited and thoroughgoing discussions, which showed that men in all parts of Synod had been giving much prayerful thought to the matters under consideration and that they were sure that the time had come to give utterance to their convictions as a contribution toward the preservation and propagation of the precious heritage of historic Lutheranism.

We shall gratefully receive any comment on this Statement, as well as requests for additional information re-

garding its substance and purpose. Please address your communications to the chairman of the Committee, E. J. Friedrich, Wheat Ridge, Colorado.

And now may the Lord bless the humble efforts which we are putting forth in His Holy Name.

Yours in the cause of Christ and His Kingdom,

September 20, 1945 THE COMMITTEE.

IN NOMINE JESU

A Statement

We, the undersigned, as individuals, members of Synod, conscious of our responsibilities and duties before the Lord of the Church, herewith subscribe to the following statement:

ONE

WE affirm our unswering loyalty to the great evangelical heritage of historic Lutheranism. We believe in its message and mission for this crucial hour in the time of man.

We therefore deplore any and every tendency which would limit the power of our heritage, reduce it to narrow legalism, and confine it by man-made traditions.

TWO

WE affirm our faith in the great Lutheran principle of the inerrancy, certainty, and all sufficiency of Holy Writ.

We therefore deplore a tendency in our Synod to substitute human judgments, synodical resolutions, or other sources of authority for the supreme authority of Scripture.

THREE

WE affirm our conviction that the Gospel must be given free course so that it may be preached in all its truth and power to all the nations of the earth.

We therefore deplore all man-made walls and barriers and all ecclesiastical traditions which would hinder the free course of the Gospel in the world.

FOUR

WE believe that the ultimate and basic motive for all our life and work must be love—love of God, love of the Word, love of the brethren, love of souls.

WE affirm our conviction that the law of love must also find application to our relationship to other Lutheran bodies.

We therefore deplore a loveless attitude which is manifesting itself within Synod. This unscriptural attitude has been expressed in suspicions of brethren, in the impugning of motives, and in the condemnation of all who have expressed differing opinions concerning some of the problems confronting our Church today.

FI

WE affirm our conviction that sound exegetical proce ure is the basis for sound Lutheran theology.

We therefore deplore the fact that Romans 16:17 has been applied to all Christians who differ from in certain points of doctrine. It is our conviction, bas on sound exegetical and hermeneutical principles, t this text does not apply to the present situation in t Lutheran Church of America.

We furthermore deplore the misuse of First Thes lonians 5:22 in the translation "avoid every appearan of evil." This text should be used only in its t meaning, "avoid evil in every form."

S

WE affirm the historic Lutheran position concerning central importance of the *una sancta* and the local c gregation. We believe that there should be a re-empha of the privileges and responsibilities of the local cong gation also in the matter of determining questions of f lowship.

We therefore deplore the new and improper empha sis on the synodical organization as basic in our c sideration of the problems of the Church. We belie that no organizational loyalty can take the place loyalty to Christ and His Church.

SEV

WE affirm our abiding faith in the historic Lutheran po tion concerning the centrality of the Atonement and Gospel as the revelation of God's redeeming love Christ.

We therefore deplore any tendency which redu the warmth and power of the Gospel to a set of int lectual propositions which are to be grasped solely the mind of man.

EIGH

WE affirm our convictions that any two or more Chr tians may pray together to the Triune God in the na of Jesus Christ if the purpose for which they meet a pray is right according to the Word of God. This viously includes meetings of groups called for the pu pose of discussing doctrinal differences.

We therefore deplore the tendency to decide question of prayer fellowship on any other basis yond the clear words of Scripture.

WE believe that the term "unionism" should be appli only to acts in which a clear and unmistakable denial Scriptural truth or approval of error is involved.

We therefore deplore the tendency to apply this no Biblical term to any and every contact between Chr tians of different denominations.

TEN

affirm the historic Lutheran position that no Chris- has a right to take offense at anything which God commanded in His Holy Word. The plea of offense nt not be made a cover for the irresponsible expres- of prejudices, traditions, customs, and usages.

ELEVEN

affirm our conviction that in keeping with the his- Lutheran tradition and in harmony with the Syn- al resolution adopted in 1938 regarding Church fel- ship, such fellowship is possible without complete ement in details of doctrine and practice which have er been considered divisive in the Lutheran Church.

TWELVE

affirm our conviction that our Lord has richly, singu- y, and undeservedly blessed our beloved Synod dur- the first century of its existence in America. We lge the efforts of our hearts and hands to the building Synod as the second century opens and new oppor- ities are given us by the Lord of the Church.

SOLI DEO GLORIA

In Witness Whereof, we, the undersigned, affix our signatures this seventh day of September in the year of our Lord 1945, at Chicago, Illinois.

ACKER, LAWRENCE
AMLING, C. M.
ARNDT, W.
BARTELS, H.
BAUER, W. E.
BEHNKE, C. A.
BERNTHAL, AUG. F.
BOBZIN, AUG. F.
BRETSCHER, PAUL
BRUENING, WM. F.
BRUSTAT, A. W.
CAEMMERER, RICHARD R.
COATES,THOMAS
DEFFNER, L. H.
ENGELBRECHT, H. H.
FRIEDRICH, E. J.
GEISEMAN, O. A.
GIESELER, C. A.
GLABE, E. B.
GRAEBNER, THEO.
HANSER, ARTHUR R.
HEMMETER, BERNARD H.
HEMMETER, H. B.
HILLMER, WM. H.
HOFFMANN, OSWALD
KRETZMANN, A. R.
KRETZMANN, KARL
KRETZMANN, O. P.
KUECHLE, GEO.
KUNTZ, WERNER
KURTH, ERWIN
KUMNICK, H. H.
LINDEMANN, FRED H.
LINDEMANN, HERBERT
LOOSE, F. W.
MEYER, ADOLF F.
MILLER, PAUL F.
POLACK, W. G.
SAUER, O. A.
SCHROEDEL, THEO. H.
THEISS, O. H.
WEBER, EDMUND W.
WENCHEL, J. FREDERIC
WIND, H. F.

The Midwestern Educational Problem

By O. H. Pannkoke

I. THE PROBLEM

N THE NEXT YEARS four to five million dollars will be spent in new buildings at midwestern Lutheran colleges. In the face of this expenditure, ecially President L. Stavig has vigorously called attion to the poor geographical distribution of Lutheran leges in the middle west. He considers it wasteful to engthen competing Lutheran schools when Lutheran ity looms larger and larger.

t is likely that the great educational awakening of the nerican Lutheran Church last year is forcing the issue. e decision to make Wartburg College a first class colge to serve the Illinois, Wisconsin, Minnesota, Dakota, wa, and Central Districts of the American Lutheran urch, together with the amazing and unequalled fincial response to carry out this decision, is complicatg an already complicated situation. It promises to put other strong college into territory in which colleges eady seem plentiful.

It is probably true that I have wrestled with this probn longer and more intensely than any other man. I rticipated at critical periods in the development of arly all of these institutions. I have taken active part in e Lutheran Union Movement since 1915. For a number years during the 20s the spirit of unity was at low b. Boe and I were the lone voices defending Lutheran unity until the tide turned in the early 30s. For many years I have occupied myself with the deeper question underlying the issue of Lutheran unity and the midwestern educational problem. How can we make the Gospel a power in life amid the revolutionary social and cultural changes of our age?

"If I Were a Multimillionaire"

I have often dreamed what I would do to solve this question if I were a multimillionaire. To be sure, I was warned in my youth against day-dreaming. I was brought up in the best Greek-Christian tradition, that "life is real, life is earnest," that the reasoning mind must rule and must continually apply itself to worthy ideals, and that the devil likely is lurking behind the vagrant fancies of the imagination. However, I have come to suspect seriously that in the Greek-Christian tradition the Greek worship of reason beclouded the deeper understanding of the mysterious depths and wordless longings of the human soul found in the Christian revelation. In fact, I doubt whether the Greeks knew or cared much for man's soul and I know Paul thought little of man's reason. At any rate, when Newton lay under the apple tree and discovered the law of gravity through the falling apple which struck him, he must have been day dreaming. His day dreaming changed the course of history.

As an imaginary multimillionaire, I have often solved the midwestern educational problem. In my imagination I put up five million dollars to combine Augsburg, St. Olaf, and Gustavus Adolphus in Minneapolis. I put up five million dollars to combine Carthage, Wartburg, Valparaiso, and Luther of Decorah as the foundation for a Lutheran University in Chicago. I put up five million dollars to combine Midland, Dana and Luther of Wahoo at Omaha. I put up five million dollars to move Wittenberg to Detroit. Then I gave substantial sums also to Concordia, Augustana of Sioux Falls, Augustana of Rhode Island, and Capital, and especially to Bethany at Lindsborg. We have something precious in the great ideal for which Bethany has lived, which at all costs needs to be preserved.

Envisions Eight Strong Institutions

It is an intriguing picture—eight strong well-located colleges in Columbus, Detroit, Minneapolis, Moorhead, Sioux Falls, Omaha, Lindsborg, and Rock Island, centering about a university in Chicago. Even those who conscientiously must condemn day-dreaming, I hope, can see that this dream does not grovel in the dust of the senses but moves in the high realm of the spirit. Perhaps, if more men among us would dream more, would dream more intensely of what ought to be, we would more readily and more courageously burst the prison cell of yesterday and build tomorrow. It may be our great tragedy that the worship of the practical and the desire for security has robbed our Church of the insight to understand and to feel the heroic needs which the revolutionary world disaster of Lutheranism has created especially in the field of higher education. Christian faith at its best always is the great adventure marching forward with God, sacrificing the feeble achievements of yesterday to rebuild them in the light of the ever beckoning hopes of tomorrow.

Twenty years ago, the solution of the midwestern college problem seemed far simpler to me than it does now. This is not the case because I had more vision and courage then than I have now. It is the case because my insight into life has deepened. I understand the processes of history better. Life is infinitely more complex than proper geographical location and adequate funds. In fact, the really worth while aspects of life, its great purposes, its programs to improve man's lot, its insatiable search for truth, goodness, and beauty, its loyalties unto death, have little connection with geography or with money. Moreover, history and historical processes are rational and typical to only a limited extent. The moving forces of history lie in the needs of human personality and in the longings of man's soul. These forces express themselves in unlimited variety and individuality. The characteristic of machines is uniformity. The characteristic of life and of history is variety and individuality. Every midwestern Lutheran college is an historic institution. Through many years and through an infinite number of influences it has developed its historical individuality. Through countless associations it has creat a vital place for itself in a living religious group, wh again has its own historical individuality.

Danger in Disturbing Roots

The heroic solution which I suggested above to so the midwestern college problem hardly does justice the complexity of the problem. It touches only the p riphery and the most inconsequential aspects. It forg that institutions are historical growths. The stron and the greater they are, the more deeply are they roo in their historical soil and the more dangerous it is tamper violently with them. Institutions must *grow* i a new environment. Revolutionary measures may off their taproots, sap their vitality and doom them to d

In a larger view of the midwestern college questio is necessary to consider the schools of the Missouri S od. The tragic and never adequately explained failu of the Saginaw Convention last year to accept memb ship in the National Lutheran Council was a blow to those who have held out for a comprehensive Luther unity. It made a comprehensive policy of Lutheran u ty seem so futile and idle. It is probable that the Sa naw tragedy represents rather the final, desperate u surge of reaction than the general conviction of the M souri Synod. The 1929 convention, which turned do union with Iowa, Ohio, and Buffalo and made a mar of Pastor Cesko, marked a previous reactionary hi point. It was followed by the greatest progressive mo ment in the history of the Missouri Synod. Signs multiplying that the pendulum has swung far to the since Saginaw.

Missouri Schools Complicate Problem

To include the schools of the Missouri Synod in midwestern educational problem complicates the qu tion greatly.

In the first place, Valparaiso comes into the pict not so much as a college but as the possible foundati for a Lutheran university. All Lutherans must cooper on an equal footing in building the Lutheran universi Furthermore, a graduate faculty of theology must fo the center of the Lutheran university. Finally, the L theran university must be located in Chicago.

The location in Chicago will not create any difficul The other two stipulations were blocked by the Sagin Convention. Only a reversal of that action can clear way to meet them. In the meantime, the hours of opp tunity are passing into eternity and the great educatio need of our Church must be neglected.

In the second place, the prep schools of the Misso Synod come into the picture, Ft. Wayne, Milwaukee, Paul, Concordia, Missouri, and Winfield, Kansas. Th are, perhaps, the only schools still representing the cla ical tradition in the United States. Their educatio aim, philosophy, and organization is totally differe from that of the midwestern colleges. In recent yea

r curricula have been revised to include modern life. umber of them have opened their doors to lay stu- ts, including girls. During the war, the question of eloping some of them into senior colleges has been ated.

What Type of Education?

have little use for a classical education whose chief cern is grammar and language. It places undue value words at the expense of ideas, ideals, and the spirit. s bound to degenerate into verbalism and formalism. lassical education at its best, however, is true to the theran ideal of education: *Geisteswissenschaft.* It in- duces youth to the great minds who have deepened n's insight into life. It leads it to understand and to igh modern culture in the light of history. This ideal far closer to the Lutheran ideal than the positivistic, ationally motivated, unintegrated hodge-podge from ich American colleges are slowly freeing themselves.

have already intimated that the geographical and fi- ncial aspects are secondary. They are means to an end. ans, of course, are important, especially if they are ential means. However, means are secondary, ends primary, and means acquire significance through the ds which they serve.

Must Reckon with World Crisis

The heart of the midwestern educational problem is to velop a system of higher education, adequate for a idly uniting Lutheranism, confronted by a world Lu- eran crisis and by a social and cultural revolution.

Midwestern Lutheran higher education has passed rough two periods. The first one roughly ended with e first world war. The second one is ending now.

In the first period our fathers established academies d colleges as primary agencies to maintain and build e Church. They were church institutions breathing the e and the spirit of the Church and existing only to serve e Church. Their curriculum was simple, largely class- l. Their teachers to a large degree were theologically ined. These were pioneer institutions created and ntrolled by the pressing practical problems of an ex- nding Church in a pioneer country.

Science Displaces Spiritual Emphasis

The pioneer period ended with the first world war. ew influences became active in the field of higher edu- tion which completely transformed these pioneer urch colleges. Secular accrediting agencies became the final judges of higher education. They set standards, based on objective investigations which simply ignored the great religious issues discussed from time immemorial by the Church as the heart of education. The industrialization of our nation forced a revision of the curriculum in which the humanities began to disappear and in which the sciences attained the largest place. The teachers became specialists, trained by universities devoted to positivism and often hostile to revealed religion. The materialism of the 20s fostered a narrow vocational motivation and an evaluation of higher education in terms of dollars and cents.

In the pioneer period, the formative influences in Lutheran higher education were predominantly religious and ecclesiastical. In the last period, they were predominantly secular. This statement should not be taken as a judgment. The last period was a transition period both for our Church and its higher schools. We emerged from our idyllic, pioneer, cultural isolation and faced the full impact of the great urban, industrial development of the United States and the rise of our nation to a world power. Our task is not to judge but to understand the development of our Church in this last period in order to chart its course tomorrow. In this last period too there have been strong, sincere, and influential religious personalities at our higher schools: Boe, Andreen, Pihlblad, Haas, and a host of others.

A Task for American Lutheranism

The transition period is over. Our Church has attained its majority as one of the great religious groups in this country. It is confronted by a world responsibility to save what can be saved from the wreckage of the Lutheran Church in Germany. The years since 1918 have been years during which God has prepared it for this task. Now the task is here and cannot be evaded.

To meet this task, our Church needs a living theology which has come to grips with the cultural chaos of our age. It needs moral insight into the new economic, social, and political movements. It needs a world view and an understanding of Lutheran needs in every land. It needs statesmanlike vision and program. It needs specialists prepared to carry out this program. Above all, it needs the strength which lies in making the Gospel the center and the motive power of every function, every institution, and every program.

To develop a system of higher education which understands these needs and will do its full part to meet them, that is the heart of the midwestern educational problem.

(To be continued)

Rome's Political Activities

By Raymond M. Olson
Pastor of Central Lutheran Church, Portland, Oregon

(Continued)

II. MANIFESTATIONS IN SOUTH AMERICA

NOT ONLY is Rome's political activity manifested in a superlative degree in Europe; it is also found in South America. Dr. Howard, in his very disturbing book, *Religious Liberty in Latin America,* says in his introduction, "The Roman Catholic Church has the right to believe that no one is saved outside of her communion. Protestants concede to Catholics the right of propaganda as they cherish it for themselves. But when Catholics ask the American Government to refuse permission to new Protestant missionaries to go to Latin America, or to those on furlough to return to their long-established homes and work on the southern continent, then they are claiming the right of persecution. Will the people of the United States approve of their State Department's deciding whether properly qualified Protestant missionaries shall be sent to carry on their missionary work in the countries to the south of us? . . . Evidently the State Department believes that the approach to Latin America must be through Roman Catholicism. Ambassadors and consular agents in increasing numbers are Roman Catholics or followers of Roman Catholic policy."

The *Christian Science Monitor* for August 14, 1944, says: "A subtle, concerted assault against religious freedom in Latin America is under way. . . . there have been many signs of a Roman Catholic clerical movement aimed at curtailing religious liberty." This was in a dispatch from Montevideo.

The following quotation from the *Converted Catholic* for December 1944 is from a confidential government report entitled "Catholic Comment on the Restoration of Compulsory Religious Instruction in Argentina" under date of March 30, 1944: "Representative of the attitude of complete approval of the decree is the following sent by Cardinal Santiago Luis Copello to the then President Ramirez, 'The permanent Commission of the Argentine Bishops in the name and as representative of all the Bishops and of the Argentine Church takes pleasure in addressing Your Excellency in order to express its appreciation of, and satisfaction in, the re-establishment of religious teaching in the schools of the nation. Your Excellency's patriotism—responding to one of the most profound aspirations of the Argentine people—has returned to the mother country the immortality of her great destiny, toward which she was directed by the thinkers and heroes who forged our nationality. With this act the government has laid the foundation for good and for peace, for liberty and progress, for that soc justice to which we aspire, and for the most vital spir ual unity of the nation, with its own structure as well in its relations with the sister nations."

Protestant Activity Banned

One year later, in a dispatch from Buenos Aires to *New York Herald Tribune,* it is stated, "Catholic offici banned the practice of the Protestant religion last wee This was an action taken in two counties of Cordc Province in Argentina. Previous anti-Jewish measu had been taken, but this was the first report of such tion against the Protestants.

The March, 1945, issue of the *Converted Catholic* a mentions the condition in Peru, where a dispatch January 7 quotes a decree: "All religious activities oth than those of the Catholic Church must be held ins the churches of the respective denominations" unc threat of penalty. The decree was based on a section the Constitution "permitting religious freedom but p tecting the Catholic religion."

As a fitting item in the consideration of Catholicis jealous guarding of Latin America, a tabulation of p ulations in Catholic countries is provided, together w the representation of priests. This shows that Spain a population of 571 per priest, France 693 per pri Canada 1,159, Chile 2,654, the United States 3,611, P 5,909, Mexico 5,937, Argentine 8,571, Brazil 9,528, a Guatemala 25,396. Hardly does this provide the ba for just claims of Latin America being Roman Catho It is evident that political pressures are being used retain an area which is not as Catholic as is reported

III. MANIFESTATION IN NORTH AMERICA

In North America the record of Rome's Catholic po tical activity is repeated, with new variations but w the same theme. For example, under date of January 1944, in *Time* magazine, we are told how Mexico is w nessing a war against Protestants. Sinarquists recen burned a Pentecostal Church, stoned the members, a killed two children. A Methodist convention was bomb with tear gas. Three radio stations refused Protesta advertising.

An editorial in *Converted Catholic* for last Decemb (1944) discusses a digest of an article in the *Commo weal,* a weekly magazine edited in New York by Ca olic laymen who sometimes dare to express alarm

eir Church's collaboration with Fascism. Sinarquism, cording to *Commonweal,* is basically a religious move- ent, and explanation for its origin and growth is traced the conflict between Church and State in Mexico . . . e editorial writer adds, "There is no doubt about the ovement's Fascist character, for it has all the earmarks d slogans of Fascism and Naziism as conceived by ussolini and Hitler." *Commonweal* admits "it is an official civil movement of Catholic laymen *not with- t support and counsel from the clergy.*"

In the North American scene, Mexico represents the tholic Church in the south. On the north is Canada th its Order of Jasques-Cartier in Quebec to corres- nd to the sinarquists of Mexico. Let's take a brief ok at the situation in Canada.

"Protestantism Has No Rights"

We may point up consideration of Canada with the ening words of an article by Editor Murphy of the *nverted Catholic:* "People familiar with Quebec were le to appreciate the article in *Life* magazine for October , 1942, which described at length how priest-ridden its ducation and politics really are. But even many of these eople have been shocked by recent events into a realiza- on that clerical politics in Quebec constitutes a threat disrupt all of Canada . . . . Quebec Catholics admit at they consider themselves the only real 'Canadians.' hat they intend to do with Protestantism, once they tain full power, can be deduced from what Jesuit ather Braun of Montreal wrote, with the approval of rmer Archbishop Bourget, in his book on *Christian arriage:* 'It is customary to regard Protestantism as a eligion which has rights. This is an error. Protestantism not a religion; Protestantism has not a single right. possesses only the force of seduction; it is an error hich flatters human nature. Error can have no rights.' "

In the November 1944 issue of *Magazine Digest* in Tor- nto, according to the *Converted Catholic,* appeared an rticle by T. D. Bouchard, one of Canada's senior Sena- rs, and himself a Roman Catholic, who recently told is parliamentary colleagues that there "exists in the rovince of Quebec a secret Fascist organization, sup- orted by the Catholic clergy . . . and that the Jacques- artier Order in Quebec is but a cell in an international nderground movement to overthrow democracy and stablish a Catholic corporate State." This article goes o great length to document the charges which he makes gainst his own Church. The result of this speech by enator Bouchard was that he was bitterly attacked by he Roman Church and was ousted from his position as hairman of the Hydro-Commission in Quebec.

Revelations by Mr. Fey

This is the situation to the south and to the north of our nation, the United States of America. But the in- luence of Roman Catholic political action is felt just as mphatically within our own borders, pressed between hese pincers. Perhaps no single effort has brought this to the attention of the Christian Church in America as has the series of articles published in the *Christian Century.* The situation as presented there is to the effect that the influence of the Roman Catholic Church is greater today than it has ever been in this country, and that it has particularly changed its approach during the last generation. This change is noticeable in that the leaders of the Church have for the first time begun to plan and function as a unit on questions which affect the status of the Church in our national life. They have developed an organizational structure, with special emphasis on the National Catholic Welfare Conference as their correlating agency for effective Catholic action.

Mr. Fey indicates, in his introductory article, some of the specific things which give cause for concern and examination of the situation. To quote him: "Another pressing reason for attempting to appraise the influence of this Church at this time is to be found in the fact that the interests which guide the Roman Catholic Church in America may and often do determine national policy. There can be little doubt that the action of our government in helping to defeat democracy and to enthrone clerical fascism in Franco's Spain was decisively influenced by the desires of the American hierarchy. The fear that the same influence is playing entirely too large a part in our present relations with Italy is reinforced by remembrance of the persistence with which the present administration has clung to its anomalous diplomatic representation at the Vatican in the face of the disapproval of a large portion of our population. In the past we have seen what Catholic influence can do in affecting our dealings with Mexico and, more recently, how it can shape the attitude of our State Department in denying missionary opportunity to Protestants in Latin America. If further illustrations are needed, one can recall what Catholic influence meant in the discussion of such policies as national prohibition or the outlawry of child labor, or how the Catholic Legion of Decency has gained power over the motion picture industry by starting with censorship of lewdness and ending with the present output of numerous pro-Catholic films.

"Every American citizen has a legitimate interest in the new strategy which the Catholic Church has adopted to guide the exercise of its growing power. When the Church exerts pressure, often determinative, on local, state, and national officials, particularly where they have anything to do with education or social welfare, it is giving shape to the future American culture in which we must all live. Its cumulative influence on newspapers and the radio, on art, music, and literature, is a factor which no intelligent person can ignore. Of significance, also, are the ties which relate the Catholic Church to the political machines which rule many of our cities and carry their pollution to the very center of our national government. Almost without exception cities which harbor and nourish these corrupt combinations are cities in which the Roman Catholic Church is the predominant religious body. The same ties often extend into labor unions, social welfare agencies, and teachers' organiza-

tions. Even the farm organizations are not free from their influence."

So far the quotation from Mr. Fey, who has ably summarized the elements of the situation which is currently before America.

How It Seeks to Control

To further underscore the plan of Roman Catholic political action in America, we turn to an editorial in the February 1945 issue of the *Converted Catholic.* It is pointed out that the Jesuit plan of Catholic conquest has been first to get control of the press and then the key political figures. "Today", to quote the editorial, "the national power of the Catholic Church is an open secret. For twelve years it has had exclusive control of the patronage and political machine of our present Federal administration, through Farley, Flynn, Walker, and Hannegan . . . Catholic propaganda is being served out in Hollywood in one film after another. Max Jordan, an aggressive clerical and friend of Franz von Papen, is the final authority of the N. B. C. radio network in all matters of religion . . . But it is in the political sphere of this country that the Catholic Church is strongest. It has retained exclusive control of the chairmanship of the National Democratic Committee. The president of the C. I. O. union and the vice-president of the A. F. L. are both ardent Catholics. Msgr. Ryan, Bishop Haas, Fathers McGowan and Rice, as well as other priests, have been given prominent positions on governmental boards of bureaucratic Washington. In the State Department there are so many graduates of the Jesuit University of Georgetown that the *Catholic Digest* of last June boasted that Georgetown alumni in the State Department alone are now so numerous that they are 'scattered over the five continents.' G. Howland Shaw, until recently Assistant Secretary of State, is president of one of the largest Catholic organizations in the country. Richard Pattee, head of the Latin American Section of the State Department's Division of Cultural Relations, is a fervent Catholic and regular contributor to the reactionary Jesuit magazine, *America.*"

Press and Radio Intimidated

An article in the July 1943 issue of the *LUTHERAN OUTLOOK* speaks of many of the same things, but particularly points out how the Catholic pressure groups work. They have been successful because neither newspaper nor radio stations can afford the overwhelming cost involved in loss of the advertising by which they live, and *because the voice of Protestantism is silent.* When issue is taken with these procedures, the Catholics immediately cry about "intolerance" . . . an appeal to which they resort again and again!

In another article, out of the series by Mr. Fey, on "Catholicism and the Press," it is pointed out that the Catholic Church values a subservient press far more than it prizes freedom of the press. To that end it is establishing its own mediums at the same time that it is muzzling the public press itself in the interest of "tole ance."

Speaking of pressures, no doubt it is the politic pressure of voting power which is behind the willingne to allow Catholic aims to dominate our present admi istration. It might be added that it is aparent in a American community that a certain political par through the years, has incurred a considerable debt Catholicism, and that debt is apparently being paid.

IV. A RESUME AND AN EVALUATION

On the basis of the sources to which we have referre it is apparent that Roman Catholic political activi exists, both as a philosophy and as an actuality. Its cu rent influence stems out of the period immediately f lowing World War I, fostered by the late Pius XI as success in Poland gave him a vision of similar succe in other nations. Roman Catholic Action is the form lation into contemporary action of a philosophy of Chur and State which has been an integral part of Romanisi thinking since the Middle Ages.

The current political activity of the Roman Church, part of its program of Catholic Action, is intended place the Church in an increasingly dominant positi in all the nations of the world where it shall have t greatest possible authority over the secular as well the spiritual life of all people. This activity stems fro a particular concept of Christianity, which is the idea th the Church of Christ is synonymous with the Rom organization and ought to permit no other Christi group to further itself. The idea that political activ should be used to the end of establishing this favoral position is especially centered in the hierarchy and known as clericalism. It has a substantial amount of position in the Catholic laity and also amongst the Cat olic clergy, but the dominant group carries on its pr gram nevertheless.

Leads to Intolerance and Persecution

We should be clear that this political activity on t part of the Romanists presents dangers for the future Protestantism in general, and for our own Luther Church. The history of the nations where clericalis has achieved a position of dominance for the Vatican a consistent one of persecution of Protestants. It has be so in Poland, in Austria, in Italy, in Spain, in France, Argentina, in Brazil, in Mexico. This simply means th the Protestant Church dare not permit a situation develop where Catholicism dominates, for its very rig to exist and to propagate its faith will be challenged. best, the Catholic concept of religious liberty means th a group can worship—but they cannot evangelize other they cannot proclaim their faith with the intention making converts.

We should also be clear that there are great barrie to the re-establishment and maintenance of world pea out of the present chaos if such policies as have cha

erized Rome continue to interfere with the readjustments of nations. With peace coming again, we cannot mit the Vatican to follow its single-tracked idea of niving with any and all groups to establish its supremacy in any given State. Clerical-fascists have much to wer for in the present world catastrophe, even though y may plead innocence in their original intent. We e learned, by this time, what their political marriages expediency mean for the world, and must reject them.

Must Begin Crusade of Protest

What should our approach be to this very important tter which rises in our time? May we suggest the lowing, not in an attempt to be exhaustive but to inate some possibilities. First of all, it is apparent that rusade of protest needs to be raised against such unristian, undemocratic, and unAmerican activities as ve been indentified in this paper. A crusade of prot, however, must be entered with wisdom and discren. There should be a careful avoidance of bias or truth. There must be a recognition that there is truth the Roman Church, albeit it is mixed with much error. e canot afford, in the interest of truth and in the wel- e of Christendom, to be guilty of demagogery or tch-hunting. We must be ready to admit that many of e errors of the clericalists need not be charged to deerate duplicity but to honest convictions. We need, en, to be informed before we enter such a program of otest.

As we make such a crusade, we must also beware of mmitments that will still that voice of protest. There e many agencies in our day which would bring us into position where we cannot with good grace make plain r deep differences and protest. We must also bolster e voice of protest of others as they speak against this oman political maneuvering. We must be willing to me names when necessary, even at the expense of ing called "intolerant," for the weapon of the word ntolerance" is being used against us to our injury and the hurt of the spreading of the Gospel of Christ. If be intolerance to speak the truth in the interests of e true kingdom, so be it!

Must Set Our Lutheran House in Order

Secondly, as we seek the wise course over against this tuation which the Roman Church is forcing upon us, it eems apparent that the rise of this political power on the merican (and on the world) scene should make the utheran Church, together with all Protestant Christians, look to its own spiritual resources and repent of s own errors and blindness. Spiritual strength and faith s the prime requisite against the power of evil repreented in this activity of Rome. The real power must ome from Christ through our close fellowship with Him, ased on our repentence, on His forgiveness, and the se of the Word of life! As we recognize these evils in thers, and evils they certainly are, we must earnestly seek to put our own house in order. In the measuring of centuries it is spiritual truth which will count and not the gaining of a temporary advantage through lesser means. Let this be, at once, our assurance and our warning. If we descend to the position where we merely are fault-finders, we have little promise of improving matters. We must exhort one another and help one another to walk in daily humbleness to the throne of grace, receiving daily assurance of the forgiveness of sins, experiencing a daily renewal of the new life.

We must also be prepared to fervently and passionately tell the story of Jesus and His love to an unsaved America and to an unsaved world. It is not enough to say that someone else is erring in going forth in the name of Christ. We must go forth ourselves with an earnest, self-forsaking, urgency! And . . . we must go forth because we have been justified through His blood, because we have become living branches on the Divine Vine of God! Let us be clear that spiritual health and power for us is combined in a clear-cut confessional loyalty to the revealed Word of God and to a humble piety in faith and life which says most naturally, "Jesus, Jesus, only Jesus, can my heart-felt longing fill"!

Weakness of Divided Church

In further probing for our weaknesses and the restoration of our spiritual power, we might also look to the weakness of a divided Lutheranism that does not speak with a single voice in such matters. We need to find comradeship in these things, and in others. The powers of darkness, sometimes in the robes of religion and sometimes in other robes, are too great to attack single-handedly. A determination to find common ground is essential in encouraging each other, at the same time that it would make the nation and the world give more heed to those who think differently than Rome.

We would also speak of the weakness of a divided Protestantism, which does not speak with an effective voice in such matters. We realize many of the dangers involved in compromise of convictions and have already mentioned the danger of making commitments that still our voice of protest, but at the same time, the question rises whether we ought to be completely satisfied with the present situation or whether we should seek to find common ground for some matters where we need to make our voice heard in the nation and in the world. The dangers are too impelling to casually suppose that the policies of the past are necessarily sacred because they are old.

Things the Laymen Can Do

In the third place, we would recommend a constructive program for making our influence felt beyond our own well-patrolled ecclesiastical borders! We cannot be satisfied only to protest, for in that direction lies stultification. We cannot be satisfied only to search out our weaknesses and sit in bitter lament over them. We must also be constructive and resolute. Such a constructive pro-

gram might well contain a definite effort to encourage Lutheran laymen to make their influence felt in the areas where they move, to prevent the encroachment of this thing. Some of our people are connected with the press, and no doubt more of them ought to be. Some of them are finding their field of interest in radio. Let them recognize the tremendous implication of the press and the radio for the maintenance of truth and the defense of it.

Let others stand firmly in their labor unions for favoritism to no group, but with justice for all, even in terms of religion. Let the same happen in the farm organizations, that they be not given over to aggressive clericalists who would use them for their own ends. Let the same thing come to pass in the realm of politics and statesmanship. In the stimulation of the Lutheran laity into such positive approach to life, there should be encouragement and education of Lutheran youth to the necessities of defending truth not only on the battle field but in the areas of everyday life, of human philosophies and of statecraft. The Christian church is in the world. Its children ought to be alert to defend it from too much aggression by the forces of evil.

There ought to be an attempt, in a good sense, to create a balancing of the power which seems to be exerted, thus far, in only one direction. There ought to come a thorough examination of the matter of the relationship of Church and State. We know full well the statement of the Confessions, yet we dare to ask, is there not a danger that we have been led to an extreme separatism that has permitted us to wash our hands of some matters when we ought to be in the midst of them as churchmen as well as citizens of a nation? Is there not a necessity of making our voice heard *as a Church* in opposition to polici which tend to destroy the privileges of the proclamati of the Gospel of Christ? We need to do much more th offer resolutions. There must be implementation by a tion, and by influence upon the proper sources. *We a not concerned about the attaining of privilege, but w are concerned about the establishment and maintenan of equality in the eyes of the State.*

Vatican and the United Nations

Finally, the crisis of Catholic Action demands an aler ness in the immediate construction of the postwar worl to prevent the establishment of spheres of Catholic pri ilege to be guaranteed by the United Nations. If we a not alert, it will easily develop in that direction. The can be little doubt that this is part of the purpose of t Pope in courting the United Nations. There can be litt doubt, either, that this is the purpose of elevating Arc bishop Spellman to the position which he now holds American and World Catholicism. This would be a mi ing of Church and State in a most flagrant manner. W have no right to lend our arms and moral strength to t maintenance of Catholic privilege in any nation, ev though it was supposedly held before war began. If th would have dominance, let them establish it by the pow and persuasion and integrity of their message and the spiritual accomplishments, and not by political machi ations!

Yes, Roman political activity has come to a new floo tide. It must make us arise to our sense of duty or Chr will have found us derelict in the defense and procla ation of the truth in our generation!

VIEWING *the* BOOKS

The American Library Association has issued the following list of what it regards the outstanding religious books of the year, covering the period from May 1, 1944, to May 1, 1945. The list is given with the Association's comments and does not constitute approval or disapproval on our part.—The Editor.

THE BIOGRAPHY OF A CATHEDRAL *by R. G. Anderson. Longmans, 1944. $4.00.*

Legend, history, architecture, religion, music and biography are skillfully blended in this absorbing story of Notre Dame Cathedral in Paris from its pre-Christian beginning to about 1200 A.D.

PROTESTANTISM *by W. K. Anderson, ed. Methodist Church. Commission on Courses of Study, 1944. $2.00.*

This symposium by competent authors, deals with the history, basic principles, insights and opportunities of American Protestantism.

SLAVERY AND FREEDOM *by Nicolai Berdyaev. Scribner, 1944. $2.75.*

A comprehensive treatment of the manifold kinds of slavery in which man is entangled—slavery to civilization, to war, to the state, to property and to revolution, with a firs section on Christianity as a liberating force. A major wo by a leading Christian theologian, difficult reading but im portant.

THE ARTS AND RELIGION *by A. E. Bailey, ed. Macmilla 1944. $2.50.*

Experts in the fields of architecture, music, painting a drama tell of man's use of the arts through the centuries express religious needs and aspirations. Many illustration

HOW TO THINK OF CHRIST *by W. A. Brown. Scribne 1945. $3.00.*

An interpretation of Jesus for the general reader, fro the standpoint of history, art and philosophy, with emphas on His relevance to the contemporary world.

THE WESTMINSTER DICTIONARY OF THE BIBLE *by D. Davis; rev. and rewritten by H. S. Gehman. Westmi ster Press, 1944. $3.50.*

A good one-volume dictionary of the Bible with excelle maps. Scholarly in history, geography and archaeology, co servative in interpretation and in discussion of critical pro lems. Small print makes it difficult to read except for re erence.

SCAL, GENIUS IN THE LIGHT OF SCRIPTURE *by mile Cailliet. Westminster Press, 1945. $3.75.*
nteresting, authoritative presentation of the life and ught of a man who gained distinction as philosopher, theo- an and scientist. Includes the author's previously pub- ed CLUE TO PASCAL.

E BIBLE AND THE COMMON READER *by M. E. Chase. acmillan, 1944. $2.50.*
n excellent introduction to the Bible in which the various es of literature are presented in relation to their times to the incidents which produced them.

WN PEACOCK'S FEATHERS *by D. R. Davies. Macmillan, 944. $1.75.*
houghtful, original discussion of the General Confession the Book of Common Prayer which brings into focus a ole vista of modern ills, among them a critique of modern eral theology and secular culture, especially their inade- te conception of sin. A much more valuable and read- e book than the fanciful title would indicate.

STORAL WORK AND PERSONAL COUNSELING *by Russell Dicks. Macmillan, 1944. $2.00.*
Useful treatment of all phases of counseling and work with ividuals including war time counseling. Draws on the hor's very wide experience and on the insights of the ial worker and psychiatrist. Rich in specific detail.

URCH HISTORY IN THE LIGHT OF THE SAINTS *by J. A. Dunney. Macmillan, 1944. $2.75.*
Colorful chapters of biography and history featuring one tstanding saint in each century from the first to the twen- th.

TTING ACQUAINTED WITH JEWISH NEIGHBORS *by M. M. Eakin. Macmillan, 1944. $1.00.*
A book on inter-faith understanding giving a description d interpretation of Jewish symbols and festivals. Although marily intended for church schools it may also be used community and civic organizations.

GREAT TIME TO BE ALIVE *by H. E. Fosdick. Harper, 1944. $2.00.*
Sermons on the challenge of contemporary issues con- nting Christianity in the international, political and so- l realm, and the resources of religion for meeting them. veals an extraordinary combination of psychological in- ght and religious vision.

ILOSOPHICAL UNDERSTANDING AND RELIGIOUS TRUTH *by Erich Frank. Oxford University Press, 1945. $2.50.*
A scholarly but readable discussion of the place of re- gious thought in modern life, indicating vast areas which ither science nor philosophy can penetrate, but which be- ng to religion alone.

HE DARK NIGHT OF THE SOUL *by Georgia Harkness. Abingdon-Cokesbury, 1945. $1.50.*
Deals with the application of the resources of religion to dividual needs, particularly emotional crises, mental de- ression and sickness. Valuable for its sharply detailed case udies and practical suggestions.

IGHROADS OF THE UNIVERSE *by J. G. Johnson. Scrib- ner, 1944. $2.50.*
A non-technical introduction to a Christian philosophy of fe which takes into account the three great actualities of ience, religion and social progress.

THE GENIUS OF PUBLIC WORSHIP *by C. H. Heimsath. Scribner, 1944. $2.50.*
Intended for the general reader rather than for the specialist, this book sets the custom of public worship in its historical background, interprets its significance, and describes its diverse aspects both Christian and Jewish.

WALKIN' PREACHER OF THE OZARKS *by Guy Howard. Harper, 1944. $2.50.*
Records simply and movingly a varied career of fascinating interest as school teacher, farmer, community counselor and general resource man for a whole countryside, as well as preacher, evangelist and lover of people.

CHRISTIANITY AND THE CULTURAL CRISIS *by C. D. Kean. Association Press, 1944. $2.00.*
Thought provoking discussion of the roots of contemporary political, social and economic problems and of Christianity as the frame of reference within which these problems can be intelligently viewed and tackled.

ADVANCE THROUGH STORM A.D. 1914 AND AFTER, *with Concluding Generalizations (A history of the expansion of Christianity, v. 7). By K. S. Latourette. Harper, 1945. $4.00.*
The final volume of a series which constitutes one of the great works of scholarship in the history of religion.

HYMNS IN THE LIVES OF MEN *by R. G. McCutchan. Abingdon-Cokesbury, 1945. $1.50.*
A study of what makes a good hymn, its place in worship, its long history and its ecumenical trends.

CHRISTIANITY AND DEMOCRACY *by Jacques Maritain. Scribner, 1944. $1.25.*
A short book on a great theme by an eminent Catholic scholar. Appraises the deep roots of political democracy in the Christian gospel, the need for democracy to derive its vitality from religion and the contribution of the Christian religion to the secular social conscience.

CHRISTIAN COUNTER-ATTACK *by Hugh Martin and others. Scribner, 1944. $1.50.*
An account of what the Christian church of Europe has done and suffered and learned in its struggle with Nazism.

ENCYCLOPEDIA OF BIBLE LIFE *by M. S. Miller and J. L. Miller. Harper, 1944. $4.95.*
A profusely illustrated reference book dealing with the agriculture, social structures, arts and crafts and other aspects of the people, places, activities and customs found in the Bible.

SABBATH, THE DAY OF DELIGHT *by A. E. Millgram. Jewish Publication Society, 1944. $3.00.*
An historical and contemporary account of the Jewish Sabbath in practice as well as in literature and art with illustrations and orders of worship, including musical selections.

SCHOOL AND CHURCH: *The American way; an historical approach to the problems of religious instruction in public education. By C. H. Moehlman. Harper, 1944. $2.50.*
A well documented study.

FAITH OF OUR FIGHTERS *by E. C. Nance. St. Louis, Bethany Press, 1944. $2.00.*
A symposium of first-hand accounts of experience of Protestant, Catholic and Jewish chaplains working with our armed forces.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST; *A new translation by R. A. Knox. Sheed, 1944. $3.00.*

A modern translation from the Vulgate into smoothly flowing idiomatic English made at the request of the Hierarchy of England and Wales.

THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS *by Reinhold Niebuhr. Scribner, 1944. $2.00.*

Lectures dealing in brief, compact form with a vindication of the values of democracy and criticism of the inadequacy of optimistic culture and moral cynicism. Offers an affirmation of realistic Christian faith for the avoidance of both sentimentalism and despair.

THE GENERAL WHO REBUILT THE JESUITS *by R. G. North. Bruce, 1944. $3.00.*

The colorful biography of a Hollander, John Roothaan, whose leadership revived and rebuilt the Society of Jesus in the first half of the nineteenth century.

HUMANITY. WHAT? WHENCE? WHITHER? *by W. E. Orchard. Bruce, 1944. $2.00.*

Exposition of Catholic philosophy and theology dealing with the nature of man, by a notable thinker and preacher. Discusses the futility of the materialist interpretation of man. Vigorous thinking and writing.

LABOR AND TOMORROW'S WORLD *by G. B. Oxnam. Abingdon-Cokesbury, 1945. $1.50.*

A competent book written from a background of many years of study and experience with labor groups. Largely an interpretation from authoritative sources of the mind, desires and goals of labor, the trade unionist, socialist, and communist. Marked by frankness and vigor of thought and speech.

PREACHING IN A REVOLUTIONARY AGE *by G. B. Oxnam. Abingdon-Cokesbury, 1944. $2.00.*

A stirring analysis of the problem of the preacher in an age which is of necessity revolutionary in its outlook and its demands.

FREEDOM THROUGH EDUCATION *by J. D. Redden and F. A. Ryan. Bruce, 1944. $2.50.*

A thorough study of the four freedoms, their relation to democracy and the manner in which education can implement them.

JESUS THE DIVINE TEACHER *by W. H. Russell. Kenedy, 1944. $3.00.*

An able study of Jesus, especially his methods of teaching, by a professor of religious education at the Catholic University of America. Scholarly yet clear and understandable.

HARVEST IN THE DESERT *by Maurice Samuel.* Jewish *Publication Society; A. A. Knopf, 1944. $3.00.*

A very impressive presentation of the Jewish National Movement in Palestine, its great achievements, agricultural, economic and cultural, with a plea for the continuation of the whole Jewish aspiration and enterprise in Palestine.

REVIVALISM IN AMERICA; *its origin, growth and decline. By W. W. Sweet. Scribner, 1944. $2.00.*

Historical description and appraisal of revivals in American religious life from the Great Awakening to D. L. Moody. Includes examination of the by-products of revivals in education, missions and social reform. Spirited narrative with pictures of leading figures.

LOVE ONE ANOTHER *by F. J. Sheen. Kenedy, 1944. $2.*

A powerful appeal to Christians to practice love—the ba principle of Christianity.

SEVEN PILLARS OF PEACE *by F. J. Sheen. Scribner, 19 $1.75.*

A series of stimulating talks on basic realities. The pilla are good-will, morality, property, personality, the fami freedom and world unity.

THE RELEVANCE OF THE PROPHETS *by R. B. Y. Sco Macmillan, 1944. $2.50.*

A brilliant, non-technical interpretation of the importan of the Hebrew prophets in helping religion to fulfill its r sponsibility in the struggle for justice, freedom and hum solidarity.

THE CHURCH LOOKS FORWARD *by William Temple. Ma millan, 1944. $2.00.*

Twenty-five addresses by the late Archbishop of Cante bury, delivered during the years 1942-1944. The themes a those representing his chief interests and his great contr bution to the religious life of our time viz. the fundamen affirmations of the Christian faith, a vigorously liberal soc passion and the ecumenical church.

PREDICAMENT OF MODERN MAN *by D. E. Trueblood Harper, 1944. $1.00.*

Puts into brief, yet powerful form, the conviction that t instruments of our civilization have become a curse becau their spiritual basis has been destroyed.

THEY FOUND THE CHURCH THERE *by H. P. Van Duse Scribner, 1945. $1.75.*

Tells how the armed forces discovered Christian missio in the islands of the Pacific and how these Christian co munities came to be there.

CATHOLIC ART AND CULTURE *by E. I. Watkin. Shee 1944. $4.50.*

History and interpretation of Catholic art from its begi ning in the Byzantine through Medieval Christendom, t Renaissance, the Age of Baroque to the modern world. A alyzes trends in religion and literature as well as in a Superbly illustrated with 40 full page photographs.

A PLAIN MAN LOOKS AT THE CROSS *by L. D. Weathe head. Abingdon-Cokesbury, 1945. $1.50.*

An attempt to explain in simple language the significan of the death of Christ.

MEET AMOS AND HOSEA, THE PROPHETS OF ISRAE *by R. E. Wolfe. Harper, 1945. $2.00.*

Presents in popular form the results of the latest researc in the two prophets, showing how their teachings are permanent significance with especial pertinence for our tim

BEHOLD THE MAN *by R. L. Woods, ed. Macmillan, 194 $3.00.*

This anthology is designed to show what great men an women throughout the ages have thought of Jesus as ma teacher, God, reformer, redeemer, leader, prophet and Me siah.

WESTMINSTER HISTORICAL ATLAS OF THE BIBLE *G. E. Wright and V. F. Filson, eds. Westminster Press, 194 $3.50.*

A truly notable contribution to Biblical scholarship, ac counted by many scholars the finest book of its kind. Th excellent maps and accompanying historical discussion em body the results of the latest archaeological research.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Safe in India

THE Rev. and Mrs. Erwin Chell and family of Minneapolis, Minn., and Miss Lillian Lange of Napoleon, Ohio, have arrived safely in India, having sailed on the **S.S. Santa Rosa** from New York.

These are the first Missionaries sent to India by the American Lutheran Church since 1938. God's call has been heard by these young people and His direction has been given that the work of the Lord may grow in India. May others follow to relieve the missionaries stranded on the field, and to assume the expanded program of the Church.

A Real Challenge for 1946

As a result of the meeting of the Budget Commission of the Church, the annual minimum program to be offered by congregations for the coming year is near $2,500,000. Not a small sum, but yet not beyond reach.

The suggested budget will be divided as follows: $1,100,000 for operating budget, $835,000 for Lutheran World Action, and $500,000 for reconstruction and development in New Guinea and India.

With the Fair Share Plan being replaced with "giving as the Lord has given to us," this entire program should be realized. May the entire glory be the Lord's, and may each member of the Church love the Lord with heart and hand and soul.

Parish Board Prepares Services

The Board of Parish Education, under the direction of Pastor Ray Vogel, the new director, has prepared special services to be furnished the churches for returned service men and their families, with special emphasis on the festivals of the Church which bring the love of God closest to the life of the individual. These special services are being received widely and almost gladly. The fine spirit of cooperation should tell its own story in the not too distant future.

United Evangelical

By H. Skov Nielsen

New Seminary Plan

PROF. Theo. I. Jensen, who is pursuing studies at Union Theological Seminary while on leave from teaching duties, has been called to succeed the retiring Dr. J. P. Nielsen as dean of Trinity Seminary from the beginning of next school year. This winter he is devoting his spare time to assisting the Rev. C. M. Videbeck in Salem congregation, Brooklyn, N. Y. Prof. Jensen's father, the Rev. J. P. Jensen, served as president of Dana College and Trinity Seminary from 1905 until his early death in 1908.

College Faculties Fraternize

On November 19 the Dana College faculty and ladies spent a very enjoyable evening as guests of the Faculty Club of Luther College at Wahoo, Nebr., an Augustana Synod institution. It seems likely that President Lauersen and his genial co-workers at Luther have initiated a relationship between the two schools that will prove of more than passing interest and value.

Pastor Ordained

Mr. Milton Petersen, Trinity Seminary senior who finished his course in theology at Mt. Airy this summer, was ordained to the holy ministry in his home church at Falmouth, Me., on Nov. 25, by the synod president, Dr. N. C. Carlsen. Pastor Petersen is called to serve our congregation at West Branch, Ia.

Chaplains Remain in Service

Two pastors who have served as chaplains in our armed forces during

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the war have decided to remain in the service for the present. They are the Rev. Clarence Jensen, now of Camp McCoy, Wis., and the Rev. Adolph S. Petersen, who has been serving with our Air Force in China.

Former Missionary Dies

Dr. Niels Nielsen, a retired medical missionary who, some years ago, was kidnapped and held for ransom by Manchurian bandits, died suddenly on Nov. 4 at his home in Los Angeles. He was seventy years old.

Lutheran Free Church

By H. C. Caspersen

An Anniversary

BETHEL English Lutheran Church, Rochester, Minn., served by the Rev. Arthur G. Hansen, celebrated Sunday, November 11, the twenty-fifth anniversary of their pastor's service in the congregation. He came from Tioga, N. D., to Rochester in 1920 to take over a congregation whose work had been dwindling considerably and was instrumental in placing it in a position of growth and progress. The congregation now numbers about one thousand souls.

Dr. T. O. Burntvedt had been invited for the occasion and preached the morning sermon to an audience which filled both the upper and the lower auditorium. Pastor Clarence J. Carlsen of Minneapolis preached at a special service in the afternoon. On behalf of the congregation and friends, Mr. A. A. Urness presented Pastor Hansen and family with a large check, expressing the people's gratitude for long and faithful service.

During his 25 years in Bethel Church Pastor Hansen has baptized 654, confirmed 410, married 402 couples, buried 654. Plans are being made for a new and larger church. The congregation has contributed about $6,000. to the Victory Campaign for the schools of the Lutheran Free Church.

Two Churches Improved

Special meetings were held recently in the congregation at Aniwa, Wis., served by the Rev. Claude Millage. To the church auditorium has been added a new pulpit, pews, baptismal font, altar, candelabra, altar cloth. A dedicatory service was held in the afternoon. Dr. Burntvedt was present and preached at both morning and afternoon services. This congregation has now a very attractive church property. A handsome and roomy parsonage was built only a few years ago.

At Hoffman, Minn., where the Rev. Sylvester Rue is pastor, the church has undergone some outstanding improvements. A basement has been built under the whole church and a new chancel and other improvements have been added. Dr. Burntvedt and the Rev. J. T. Quanbeck, a former pastor, took part recently in special services.

Returning Chaplains

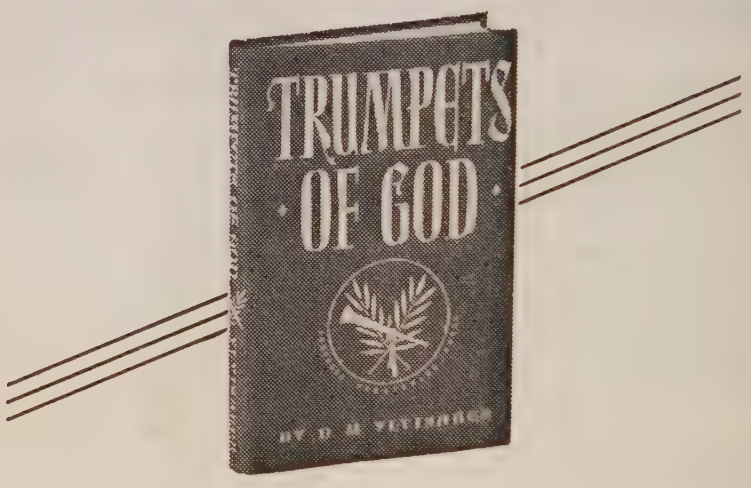
Chaplains Richard Knutson, John B. Dahlen and Olaf Helland, have just returned to civil life. Chaplain Clarence Larson will return about January 1. Pastor Knutson is doing graduate work at the University of Minnesota and Pastor Dahlen is studying at Union Seminary, New York City. Another chaplain, John Johanson, is at prese in Iceland.

Notes from Augsburg

Augsburg was recently visited by group of nine students from the Un versity of Oslo, Norway, who are no at the University of Minnesota studying dentistry. They spoke about conditions in Norway during and after t war.

Pastor Prytz, Oslo, Norway, and wi have also visited Augsburg. Past Prytz spoke at the chapel service.

An exchange of students between t University of Oslo and Augsburg College and Seminary will likely sought.



Trumpets of God

By Dr. N. M. Ylvisaker

Here is a new book by N. M. Ylvisaker bringing to all an inspiring message of hope. "It is a book which faces life with you and which tries to help you find God."

The author summarizes *Trumpets of God* thus: "This book will try to show the unreasonableness of unbelief, the tragedy of doubt, the certainty of the assurance of faith, the strong foundation of conviction, and the sure hope which is theirs who follow Him who is still life eternal."

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Augsburg Publishing House

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r. Kristoffer Hagen, a graduate of sburg and subsequently a pastor he Lutheran Free Church, who has n studying medicine for the purpose becoming a medical missionary, has n spending some years in the gov- ment service as physician, mostly Germany. Dr. Hagen has written an cle on "Problems of Protestantism Germany," which will appear in the ortant quarterly, *Christendom,* in winter number. Dr. Hagen has ac- ted a call from the Santal Mission India.

Mr. and Mrs. Charles T. Hoffman of neapolis have given $1,000 to Augs- g, the proceeds of which each year be given to some promising stu- t at the school.

Dr. O. H. Sletten has just returned m a trip to the West Coast. He is v in quite good health, and it is sible he will devote his time to ngelistic work hereafter.

Augustana Synod

By William E. Berg

A Momentous Meeting

AST month we reported that the Synod's Board of Home Missions s, at that writing, holding its annual r-day conference in Minneapolis. We mised to write further concerning s event. Here are some vital statis- s, some eloquent and challenging ts that come out of this meeting:

e Synod has 284 beneficiary con- gations.

A critical shortage of pastors has be- ne an alarming problem in the pros- ition of home mission work.

241 congregations, constituting 145 rishes, are without pastors at the esent time.

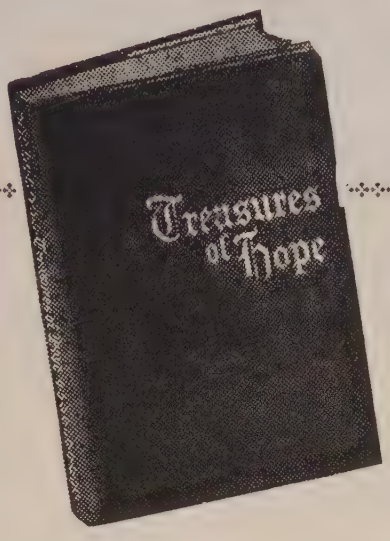
Pastors S. E. Engstrom, executive rector, pointed out that the solution more laborers to fill these vacancies d to open up new missions for the rpose of bringing the Gospel to the reached millions in America. Con- derable discussion centered upon ans and possibilities for increasing e number of candidates for the min- try. It was reported that during 1945 n new missions have been organized. y next year twenty-five congregations hich have been receiving financial aid ill become self-sustaining. Emphatic as the emphasis that the task of win- ng America for Christ is that of con- regations already established. The me missions staff was instructed to new its activity in connection with e program of parish evangelism. The ogan for the Congregational Life and rowth program is, "All for Christ for all of life for all the world." We say "Amen" to this and praise the Lord that we are on the way!

Dr. Walter H. Judd to Speak

The Augustana Foreign Missionary Society of Augustana College and Theological Seminary, cooperating with the Synod's Board of Foreign Missions, will sponsor a World Mission Institute next February 10—12 at Augustana College in Rock Island, Illinois. Students from all over the country who are interested in the missionary calling will be in attendance. Congressman Walter H. Judd will be the main speaker. Many Augustana missionaries will participate in the conference. The theme will be, "The Call of the World for Workers."

Handel's "Messiah" Again

A 300-voice choir directed by Dr. Mauritz Kesnar and assisted by the Augustana Symphony Orchestra, presented the 65th annual rendition of Handel's famous oratorio, "The Messiah," on Sunday evening, December 9. Four of America's outstanding oratorio soloists assisted. Listening with



Treasures of Hope

By Alfred Doerffler

Here is an ideal book of devotion for the Christian pilgrim who has passed the noonday of life. In its pages he will find that "light at evening time" which God has promised to every believer in Christ.

The author has for many years been the pastor of a large and flourishing congregation in St. Louis. His long and fruitful experience in the personal cure of souls has given him that insight into the secret longings of the Christian heart which is so necessary in the preparation of a volume of this kind.

The book is divided into two sections. The first brings a Scripture portion, a prayer, and a hymn for each morning and each evening—covering a period of four weeks. The second, under the title "Alone With God," brings numerous prayers for the various occasions which are common to the life of the older Christian as well as many comforting Bible promises.

The large, clear type, the easily fingered pages, and the practical, sturdy binding make it a book which will be treasured by all whose eye of sight is growing dim but whose eye of faith grows brighter as the evening shadows lengthen.

No doubt there is someone in your relationship or acquaintance whose heart will be gladdened by the gift of a copy of **Treasures of Hope.**

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an open heart is a thrice-glorious worship experience.

Pastor Domeij Summoned

Pastor O. F. Domeij was summoned by the Chief Shepherd on November 13 at the age of 61 years. Pastor Domeij served for three years in Rice Lake, Wisconsin; three years in Valley City, North Dakota; and for nearly 25 years in Aledo, Illinois, where he was serving at the time of his death. His was a full and fruitful ministry—filled with a zeal to serve Christ and with a real concern for souls.

Board of Parish Education in Action

With 1946 set aside in the Centennial program for special emphasis on parish and higher education, the Synod's Board of Parish Education has already swung into impressive action. By Advent Sunday a very effective and challenging brochure telling the story of our educational program had been sent out, together with other helpful material. We look for a great year. After all, if we fail to teach, to get the children for Christ, to produce a trained Christian leadership—we fail all along the line. Lead on, O King Eternal!

Norwegian Lutheran

Lawrence M. Stavig

General Convention

DATES for the next general convention of the Church have been set. Lay representatives of the congregations and pastors will meet in Central Lutheran Church in Minneapolis, June 4—11, 1946. Since it was not possible to conduct an adequate centennial observance during the war, this historic event in the life of the N.L.C.A. will be fittingly commemorated. The return of peace will also be marked through appropriate thanksgiving and memorial services. Details of the convention program are being planned by the Convention Committee, with Dr. J. A. Aasgaard, general president, as chairman.

Foreign Visitors

Two leaders of the N.L.C.A. are now in Europe. Dr. J. A. Aasgaard is serving on a committee representing the Lutherans of America in making plans for their participation in the relief and reconstruction of Europe. He left early in November and will return some time after the beginning of the New Year. Dr. Aasgaard's trip will take him to the British Isles, Central Europe, the Scandinavian countries, and Finland.

Dr. N. M. Ylvisaker, director of the Service Commission of the National Lutheran Council, left for Europe October 30. Dr. Ylvisaker is president of the Chaplains' Association of the Army and Navy and is making this trip as war correspondent of the Army and Navy Chaplain, official publication of the Association. The trip is made on invitation of the War Department and will provide for visits with chaplains on overseas assignment.

Dr. Herman E. Jorgenson, editor of *Lutheraneren,* who has spent several months in a personal study of European church conditions, has returned to America.

Dr. Weswig Retires

The retirement of Dr. C. W. Weswig from the faculty of Luther Theological Seminary in St. Paul with the completion of the summer semester of work has been announced. This concludes forty years of service as professor of Church History in the Seminary. Dr. Weswig was ordained to the ministry in 1898, and, after eight years in the ministry, serving in Chicago and in southern Wisconsin, was elected to a chair in the United Church Seminary in St. Paul. In the merger of 1917 he became teacher in the new Luther Seminary.

Dr. Weswig is a graduate of St. Olaf College and did graduate work at Chicago and Leipzig Universities. He was awarded the Degree of Doctor of Divinity by St. Olaf College in 1925.

Dr. Weswig has signed the diplomas of more than 1,300 pastors of the Church. In addition, he has served on various committees and boards of the Church. His has always been an influential voice in the counsels of his Church. He has also found time to serve on the boards of various independent intersynodical institutions. The Santal Mission (India), the Lutheran Bible Institute in Minneapolis, and Fairview Hospital, Minneapolis, have all benefited from his experience, judgment, and ability.

Missions

With the end of the war preparations are once again being made for sending a substantial force of missionaries back to China. Pastor Thomas I. Lee, who returned to this country in September, 1944, is the first of the postwar group to leave this country. He has served three terms in eastern Honan. From 1938 to 1944 he was near the Japanese lines most of the time. Pastor Lee once more leaves without his family, but preparations are being made to have them join him as soon as conditions permit.

Women's Missionary Federation

Miss Alice Sanne of Brooklyn, N. Y., has recently taken over responsibilities as office manager of the W.M.F. in their headquarters at Augsburg Publishing House. Miss Sanne comes w prepared for her important wo among the women of the Church. S is a graduate of Biblical Seminary New York and has studied music the Institute of Musical Arts and Columbia University, where she ceived her B.S. and M.A. degrees. several years Miss Sanne has serv as parish worker in Trinity Luther Church, Brooklyn, N. Y.

Religion turns to modern educati and with a voice of sad rebuke see to remind us that "it is God who ha made us and not we ourselves." WH we forget that, or deliberately cho to ignore it, we lose our way, both the things of the mind and in the thi of life. What religion primarily a of liberal education is not more ch els or more courses in religion, thou these have their place, but a purpo ful religious influence in the subje taught in every classroom and in personality of every professor a teacher. . . . There is a story of a s dent who got tired of constantly be exhorted by his teachers to "play game." Finally, "What is the gam he complained. "What are the rul Where are the goal posts?" These questions education has too often unanswered.—Arthur Devan.

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ON THE RELIGIOUS HORIZON

leads for Church Support of Labor

I.O.'s Murray Says Ministers and Labor Leaders Have Same Ideological Heritage

Washington, D.C.—Philip Murray, esident of the Congress of Industrial rganizations, called on Washington nisters to grapple with "the big sin" they wanted to bring an end to the sser evils that beset the world.

"Stop the big sin that causes the haller transgressions of individual en and you will wipe out the smaller ansgressions", he told a meeting of e Washington Ministerial Union.

The union leader, speaking in Cal- ary Methodist church to Protestant inisters, declared that today's "fun- mental problem" is to "achieve e- ality of job and property rights."

"By everything that is logical, a an's job is just as much his own operty as the stockholders securities e his own property", Mr. Murray id. "The day when labor was con- dered a commodity to be bought and ld on a free market has gone, and in s place we must put a new legal con- pt—that of the right to work."

He said ministers and labor leaders ave a common ideological heritage" improve the lot of the common peo- le.

Referring to labor, he declared: "I on't believe that labor can hope to ake any reasonable degree of prog- ss unless it draws from the well- prings of humanity which lie in Chris- an living."

Mr. Murray defended the Political ction Committee and said that today sentiment must be turned into action". eplying to critics who accuse the CIO f being "too dynamic", he asserted hat a workers' organization should rotect labor's welfare "by giving them just share in the working of the gov- rnment."

Political action, he said, "is the logi- al outgrowth of our insistence upon pelling out our ideals in the language f the political world in which we ive."

The Rev. George E. Schnabel, pastor f Albright Memorial Evangelical hurch, who presided, said that Mr. Murray was invited to address the meeting so that Protestant ministers could hear "labor's point of view at first hand."

Berlin Protestants Hold Repentance Services

Berlin (By Wireless)—God has "made us as dirt and dung among the nations . . . . We have deserved it . . . . We have sinned and have been disobedient . . . . We are receiving what our deeds exact."

Thus did Berlin Protestants in the Russian zone pray on Repentance Day (Nov. 21) in Evangelical churches under the jurisdiction of the Confessional Synod of Brandenburg.

In a reference to Allied occupation authorities, the prayer asked that those "who have power over the powerless," be inspired to lead the German people to recovery, and to work for the peace of the world. At the same time, it entreated Germans to be on guard against "the demon of hate and despair."

"Quicken us to repentance," said the prayer, "and draw us back toward the homeward path that leads to Thy holy commandment and the throne of grace. Let us find recovery at the steps of Thine altar through the Word from the Cross and by the forgiveness of all our transgressions."

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Baptists Demand Recall of Taylor

Southern Conventions Ask Truman to Abolish Representation at Vatican

Louisville, Ky.—The General Association of Kentucky Baptists, holding their 108th annual meeting here, petitioned President Truman to abolish the office of emissary to the Vatican now that the war is over and the "critical condition" no longer exists. The petition, signed by A. T. Siler, moderator, was to be sent immediately to the President. A proposal to establish a Baptist-controlled broadcasting and television station was adopted.

Georgia Baptists Join Move

Macon, Ga.—Immediate recall of Myron C. Taylor as presidential representative to the Vatican was requested by the Georgia Baptist Convention at its 124th annual session here.

"Termination of the Vatican relations by President Truman," the Convention said, "will relieve our nation from growing discontent with a situation that complicates our foreign relations and endangers the cherished principle of complete separation of church and state as guarantees of religious freedom."

Other resolutions adopted by the Convention expressed concern over peacetime military training, the increasing divorce rate, weaknesses in public school education, the liquor traffic, and current labor problems.

North Carolina Baptists, Too

Raleigh, N.C. — Declaring appointment by the late President Roosevelt of Myron C. Taylor as representative to the Vatican was "unconstitutional," the North Carolina Baptist State Convention adopted a resolution calling on President Truman to terminate the appointment "immediately" and "to call home immediately the steadily increasing staff at the U.S. Embassy at the Vatican."

"We consider the appointment of Mr. Taylor, even as a war measure, a direct violation of the Constitution of the United States," the resolution stated.

And the Tennessee Baptists

Nashville, Tenn.—An immediate halt to inductions into the armed forces was urged by the Tennessee Baptist Convention at its annual meeting here. Disapproval was also expressed of the President's proposal for peacetime military training.

Pointing out that millions are suffering from hunger in many areas of the world, the convention protested the use of grain and sugar for liquor manufacture.

A 1946 cooperative program goal of $1,160,000 was adopted by the convention.

Rockefeller Gives Million Dollars to World Council

New York—The World Council of Churches has received a gift of $1,000,000 from John D. Rockefeller, Jr., it was announced here by Dr. Henry Smith Leiper, executive secretary of the Council's American Committee.

According to Mr. Rockefeller's wishes, about one-half the amount will be used for the World Council's relief and reconstruction program, and the other half to establish and maintain a Christian laymen's training center on the Continent under the auspices of World Council.

Kentucky Court Upholds School Bus Law

The Kentucky Court of Appeals upheld constitutionality of a 1944 legislative act allowing fiscal courts to provide transportation of children to schools, whether public or private, as a safety measure.

The Court upheld its previous rul that school funds—funds set aside exclusively for furtherance of educat —may not be used, but it held t "in this enlightened age" count could properly make expenditures transportation.

LIGHT AT MIDNIGHT

Edited by Rev. Christian Justesen. This volume contains 108 pages of stories and poems that have been selected from various literary sources. The selections chosen for this book will serve as inspirations in planning Luther League meetings, Ladies' Aid meetings, and Brotherhood meetings, as well as numerous other functions. These selections make excellent readings for all live programs. LIGHT AT MIDNIGHT is a sequel to LIGHT IN HIS WINDOW.

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LIGHT IN HIS WINDOW. This book is a compilation of short stories and poems, each containing a distinct Christian message with emphasis on repentance, consecration, and service. Among the authors appear such names as Charles Dickens, Bjørnstjerne Bjørnson, Olfert Ricard, N. P. Madsen, Zakarias Nielsen, Grace Livingstone Hill, Carl A. Nelson, etc. The book contains 250 pages and is bound in Keratol. Price, $1.00.

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ace Conference Urged by Church

mmission on Just and Durable Peace Asks for Meeting of Nations

ew York—A general peace confer- e "to give moral principles a maxi- n chance to prevail" was advocated e by the Commission on a Just and able Peace of the Federal Council Churches.

he Commission said that if a gen- peace conference were held, world lic opinion could focus on it, and it would prove "the best oppor- ity for the nations to understand reconcile honest differences of al judgment."

he statement, entitled "Christian ion on Four Fronts for Peace," was pted by the Commission at Phila- phia on November 9, then approved the Executive Committee of the leral Council and referred to the urches for study and action.

t called for Christian action on the er, spiritual front; the Church, or- nizational front; the peace treaty nt; and the United Nations front. e objective, said the Commission, uld be to maintain unity among the ited Nations by general warfare inst the social enemies of mankind vant, fear, disease, intolerance and like.

Only Prevention of War

'If the peoples of the world respond this new call to battle, then striving ether they will develop a new sense fellowship in the world community," ich, "is the only reliable preventive war," the Commission said.

On the "Inner Front," the church up stressed the special responsibili- of Christians to lead the effort to event war and attain a just and dura- peace. Christians, it said, must anse themselves from the moral con- minations of war lest hatred and rdness of heart cause policies to be opted which will produce inhuman nsequences.

On the "Church Front," the Commis- n urged "unity of effort by all men good will, at home and abroad, in der that their influence may accom- ish the task that lies ahead." If man- nd is to be saved from disaster, a inority must lead the way, it added, ressing that the minority would be fective only if "well organized."

Five principles that must be applied n the "Peace Treaty Front" in order promote the general welfare were ted by the Commission. They were:

Oppose Moving of Populations

"1. Territorial changes should conform to the natural long-term aspirations of the inhabitants. Strategic and economic considerations ought to be subordinated to human considerations. There ought to be no wholesale displacements of peoples.

"2. Colonial peoples should be assured independence or self-government within a fixed term wherever practicable. Meanwhile, genuine international trusteeship should be provided through the United Nations Organization.

"3. Armaments and military establishments should be limited to the needs of internal order and of international order as planned by the United Nations. There should be a beginning of such international supervision and control as must become general if the human race is to protect itself against its own total destruction.

"4. Reparation should be limited to productive capacity over and above that required to maintain average living standards. It should not be an instrument of vengeance. There should be no enslavement and, as stated in the Atlantic Charter, the vanquished should see the possibility of 'access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity!

"5. The treaties of peace should make a beginning in realizing the conception of an international Bill of Rights."

Describing the United Nations Organization as an international body "which has the power and opportunity to establish a peace which will accord with Christian principles," the Commission urged that its "curative and creative" functions be utilized so that through common effort against common threats to the general welfare the peoples of the world may find fellowship.

Behnken Urges Creation Of Interfaith Congress

Geneva (By Wireless)—An interfaith congress of religious leaders in America, to call President Truman's attention to the enormous relief needs of central Europe, was urged here by Dr. J. W. Behnken, president of the Lutheran Synod of Missouri, Ohio, and Other States.

If Americans realized that 12 to 16 million homeless persons were roaming Germany, Dr. Behnken asserted, they would "rise up and do something so that they will not have to starve and freeze to death this winter."

He further expressed the belief that 60 million American church members could achieve results by unitedly demanding to do charitable work and refusing to be blocked from their purpose.

Dr. Behnken, accompanied by Dr. Lawrence Meyer, also of the Missouri Synod, met with the Department of Reconstruction and Inter-Church Aid of the World Council of Churches to discuss immediate steps for relief activities in central Europe.

Welcoming the cooperation of a non-member communion, World Council officials suggested that its efforts be coordinated with the coming visit of Bishop G. Bromley Oxnam and Bishop Henry Knox Sherrill as representatives of the Federal Council of the Churches of Christ in America, who are expected late this month.

"Whatever is done must be done as a unit," declared Dr. Meyer, in agreeing with the request.

In was said at the Reconstruction Department's session that at least 10 million wanderers in Germany are so-called German nationals who technically are not displaced persons and, therefore, are not getting help from UNRRA.

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90 Students Enrolled At Russian Seminary

Moscow (By Wireless)—Ninety students, ranging in age from 22 to 62 years, are enrolled at present in the Russian Orthodox Theological Institute located at historic Novodevichi Monastery here.

Archpresbyter Tikhon Dimitryevich Popov, rector of the Institute, said all the students had previously attended theological seminaries or had received private instruction. The minimum entrance age is 18, but candidates must have completed secondary education and must pass an entrance theological test.

Baptists Open Crusade With Sacrifice Sunday

The Northern Baptist Convention officially launched its $14,000,000 World Mission Crusade campaign on Dec. 2, when the denomination's 7,000 churches observed a "Sunday of Sacrifice."

Many of the churches served "refugee" meals during the day. The difference between the cost of the simple meal and an ordinary Sunday dinner was contributed to the fund, in addition to the special gifts received at the morning service.

All contributions on Dec. 2 will be credited to the $4,000,000 which will be allocated to world relief and missionary emergency needs. The balance of $10,000,000 will be devoted to capital investments, such as new mission buildings and equipment, and for missionary and educational activities at home and abroad.

Launch Clothing Drive for Europe

Two Million Tons Will Be Needed to Relieve Sufferings of Refugees

New York—More than two million tons of clothing and bedding for relief of winter suffering among destitute European civilians is being sought from Lutherans throughout the United States in a nation-wide drive now underway. Launching of the special emergency appeal, which is being conducted by Lutheran World Relief, Inc., official relief agency of the American Section of the Lutheran World Convention, has been announced here by the relief organization's Administration Committee chairman, Dr. Clarence E. Krumbholz, at the National Lutheran Council's headquarters.

Dr. Krumbholz, who is also executive secretary of the Council's Division of Welfare, said that procurement of the Easton Processing and Storage Co., North 13th Street and Bushkill Drive, Easton, Pennsylvania, as a central warehouse, now makes it possible to receive all available gifts of clothing and bedding for immediate sorting, baling and shipment overseas.

Must Help Own Brethren

"While this appeal is in the interest of all needy peoples of Europe, without discrimination," Dr. Krumbholz pointed out, "we are, nevertheless, fully aware of our responsibility for the lives and welfare of Europe's more than 60 million Lutherans." He added: "We have no right to expect others to assume this tremendous burden."

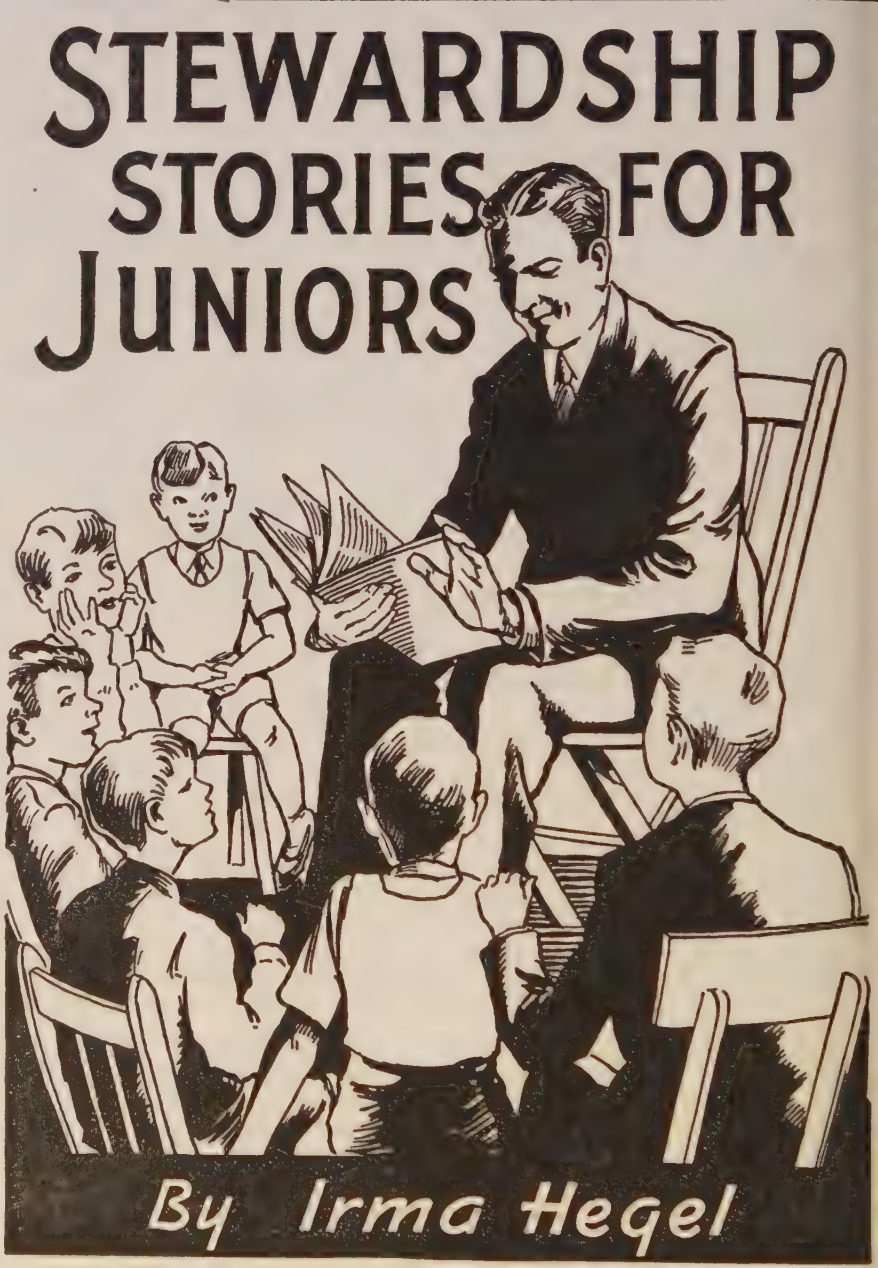
In urging the more than 3½ million pastors and church members represented by the National Lutheran Council's eight affiliated church bodies to "give till it chills," Dr. Krumbholz warned: "Millions of near-naked, displaced men, women and children have been caught, on-the-move, by Europe's first snowfalls. At best, thousands of them will perish from cold and exposure before substantial help can reach them. But," he added, "every moment of time gained here through immediate response to this urgent appeal, may mean one more life saved over there."

Meanwhile European church groups are organizing to receive and immediately distribute to the most needy areas the shipments of warm clothing and bedding, the first of which it is hoped will reach Europe by Christmas.

German Churches Co-operating

In Germany, the newly-reorganized Evangelical Church, headed by Lutheran Bishop Theophilus Wurm, now has in operation a program of reconstruction and relief. Stores of durable foodstuffs and clothing, gathered entirely by voluntary donations from already-impoverished parishes in the British and American occupation zones, have been set up to help care for millions of refugees crowding into Western Germany and for the "most evident relief areas of the Russian zone."

Greatly handicapped by a critical shortage of transportation, the Evangelical Church's Provisional Council is appealing to the military authorit for more unused trucks and gasol in sufficient quantities to keep rel materials moving. In Wittenberg, example, nearly 1,500 tons of foodstu had been gathered up. But due to la of trucks, less than two tons of t supplies could be trucked to a cent warehouse. Meanwhile, inadequa storage threatens to ruin what lit supplies are available from Germ civilians eager to share with refuge who have nothing.



A GROUP of brief stories which teach youngsters three things. (1) They, like the children in the stories, have talents which they can use. (2) By doing odd jobs, like those in the stories, they can earn a little money. (3) The Bible verses quoted show that they should give a portion of their earnings to the Lord—the offerings will then really be their offerings. The book makes children aware of stewardship through "learning by doing."

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ethodists Fight Conscription Plan

ouncil of Bishops Leads Church in Opposition to Military Scheme

uck Hill Falls, Pa.—Passage of a requiring universal peacetime tary conscription or military train- is "unwise," the Council of Bishops he Methodist Church declared at a ting here.

he Council includes the 33 bishops supervise episcopal areas in the ted States. Together they admin- r 41,000 churches with 22,000 achers and 8,069,000 members.

We believe that the protection of nation and all other nations must achieved through international a- ements and co-operation and not the unilateral action of any one ple," the bishops asserted.

Universal conscription in times of ce, the Council said is "a denial of spirit of the Atlantic charter, a be- yal of our historic democratic tra- ion, a possible step toward bureau- tic fascism by setting up a power- military caste in this country." The uncil also described conscription as threat to the moral life of our youth, ojected in a crucial year to an ex- ded period of unwelcome futility d character disintegration."

The Council called upon Congress give to the world a decisive demon- ation of faith in the possibility of hieving a world unity, resting upon odwill and mutual respect, rather n upon force and material power."

The practice of the principles of the ristian religion," it added, "still re- ins our ultimate and most practical urity."

Georgia Methodists Follow Suit

Waycross, Ga. — Condemning the ilding of large armies as "utterly olish," the South Georgia Methodist nference went on record at its an- al session here in opposition to acetime military training.

Other actions taken by the delegates lled for full and "most generous" co- eration with other nations in the re- bilitation of war-torn areas, the shar- g of food supplies with less fortunate untries even though this meant con- hued rationing, and full employment the U.S.

The conference also urged that this untry should not seek to keep the cret of the atomic bomb from other untries.

Clergy of Capital Opposes Plan

Washington, D.C.—Compulsory mili- ry training is opposed strongly by an verwhelming majority of Washing- n's ministers.

Joining hands with churchmen and educators throughout the nation who have opposed the measure endorsed by the President, the Washington Ministerial Union adopted a resolution opposing any type of conscription of the nation's youth.

About 200 Protestant pastors were present, all but a scattered minority voting heartily in favor of the statement.

To Oppose Plan before Congress

Albany, N.Y.—A three-man committee has been named by the board of directors of the New York State Council of Churches to oppose peacetime military training at Congressional hearings on the proposal.

The committee consists of Methodist Bishop W. Earl Ledden, of Syracuse, president of the State Council; Dr. Philip Schwartz, Congregational minister of Poughkeepsie, and chairman of the Council's Social Action Commission; and Dr. Wilbur T. Clemens, general secretary of the Council.

Disciples in Strong Protest

Des Moines, Iowa—The Disciples of Christ, at their annual state convention here, voted "absolute" opposition to peacetime military conscription.

Church members were urged to remember, when they vote in primary and general elections, that "any candidate opposed to local option is opposed to the best interest of the Christian home and church."

CHAPEL VESPERS

By Chaplain Ernest A. Lack

(Lt. Col. U.S. Army)

"A nation at war should be a nation at prayer." That was the theme of a series of weekly devotionals from the chapels of Camp Wheeler, Georgia, sponsored by radio station WBML, Macon, Georgia. CHAPEL VESPERS presents a number of talks given by Chaplain Ernest A. Lack as a part of that series. These devotional talks are designed to meet the need for guidance in spiritual thinking during the days of stress and strain.

Life, rather than war and the things of war, is in the forefront in these messages. They fit the days of peace as well as the days of war. The illustrations and applications have, indeed, an appropriate timeliness, and many of the best lessons that come out of the war are pointed out and preserved for the reader. But the themes are timeless and the applications universal. The emphasis is upon human life with its very real needs and upon the resources of faith, courage, strength, and victory that are found in the gospel of Christ.

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Would Pool Funds For Home Missions

Augustana Board Offers Constructive Plans for Evangelization of America

WITH EVANGELICAL FERVOR, "All of Christ for All of Life for All the World," the Board of Home Missions of the Lutheran Augustana Synod held its annual meeting November 12-15 at Minneapolis, Minn.

Extensive resolutions relating to the local congregation, the missionary program of the Augustana Synod, the future unity of American Lutheranism, and the horizons of the world-wide Lutheran Church were prayerfully considered.

Executive Director S. E. Engstrom pointed out the conclusion of Dr. P. O. Bersell that "the genius of the local church is its missionary program."

Seeking More Workers

The local church is, and always will remain, the heart of missionary inspiration and endeavors. Enlargement of the missionary program of the local church by institutes, where training courses of lay evangelism for laymen and laywomen, were suggested. Particularly should they be trained in follow-up of survey contacts.

Executive Director Engstrom solemnly stated that "without more money and more men from now on our new mission program will have to be more steady, if perhaps less spectacular." A comprehensive plan to interest more young men in the calling of the Gospel ministry was adopted. The need for missionary endeavors is not less, as great areas of our nation are only 25 per cent churched and some communities only 10 per cent.

Studying Rural Problem

Dr. A. D. Mattson of the Augustana Theological Seminary, Rock Island, appeared before the Board and ably presented the importance of rural missions. He spoke of the "studies that had been inaugurated dealing with all the various phases of the rural mission program, including the church equipment, parish education program, rural school, farm tendency and farm ownership, rural home, land use and population trends and rural social life." Dr. Mattson spoke of the comprehensive booklet he has prepared on *A Study of the Mid-West Rural Church of the Lutheran Augustana Synod.*" Dr. Mattson is giving one semester out of each school year to this important work.

Furthering the cause of Lutheran unity, the Board adopted the following resolution:

"That the Board of Home Missions expresses itself as favoring the merger of weak, ineffective congregations with other Lutheran bodies of the National Lutheran Council."

Suggests Pooling of Funds

On the surface this resolution appears very general, but has implication of far-reaching effect. A policy frequently followed in inter-synodical relationships has been one of a "fair exchange basis" of small beneficiary fields where two or more synodical churches are struggling. The Augustana Synod abandons this policy. The Board went even further, suggesting the constructive step that all synods pool their home mission funds, working positively toward unity.

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752 Chaplains Mustered Out in Last Two Months

Washington, D.C.—Seven hundred and fifty two U. S. Army chaplains have been mustered out during the last two months, it was reported here by Brig. Gen. Luther D. Miller, Army Chief of Chaplains. There are now 7,584 chaplains on active duty.

Up till October 31, Chaplain Miller announced, 1,213 chaplains have been awarded 1,595 decorations. Casualties recorded to date number 76 killed in action, 67 non-battle fatalities, and 233 wounded in action.

Norwegian Lutheran Church Joins World Council

Geneva (By Wireless)—The Lutheran Church of Norway has become the 90th communion to join the World Council of Churches, it was announced here by Dr. W. A. Visser 't Hooft, general secretary of the Council. Thirty-one countries are now represented in the international body.

Dr. Visser 't Hooft said he had just received information from Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church, that membership in the World Council had been approved by the bishops of the Church.

French Social Congress Protests Deportations

Paris (By Air Mail)—The transfer of populations from Eastern Germany was protested here by the Congress of Social Christianity as "a cruelty which is a victory won over the Allies by the spirit against which they took up arms."

Meeting for the first time in several years, the Congress urged the Allies to "step in without delay to give food and shelter to these immense human crowds lost in despair." It called upon the French government "to bring h or to the French so victimized by Germans by taking such a step wh is in line with their true genius."

It asked that the German people not deprived of the possibility of be reinstated before other peoples and suming a normal life amongst the

With regard to international pe the Congress asserted that if the ri of veto is granted to the Great Pow only, any international organizat will be rendered ineffective "and door to war will be opened." It ur that France renounce this right of v

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Methodist Women Oppose Peacetime Conscription

Opposition to peacetime conscript was expressed by Methodist women the Southeastern Jurisdiction at Training Conference program at L Junaluska, N. C.

The resolution declared that "W Methodist women from the nine Sou eastern states in the seminar on Chr tian Social Relations register our position to peacetime conscription our youth. We are opposed beca we believe:

"It would be an intolerable injust to the million American boys wh every year it would snatch from ho and school and thrust into the Arm however peaceful the times.

"It would add billions a year to tax burden of our nation alre swamped with debt.

"It would reverse the democra traditions of 150 years of Americ School of Missions and Leaders history.

"It would fix upon us the vici system which we are fighting so d perately to destroy in other countri

"It would set an example wh would be followed by other natio friendly or hostile, and this would ke alive and accentuate the curse of mi tarism and the danger of future wa

"It is utterly contrary to our conce tion of the spirit and teachings of t Prince of Peace in whom alone t world has hope.

"For all these reasons we beg o Congress and fellow citizens to rej the proposition of peacetime conscri tion."

The Methodist young people, in co cluding a 12-day leadership conferen that attracted delegates from ni southeastern states, opposed peacetim conscription and asked Congress to r ject it on the grounds that its positi was not in accord with the teachin of Jesus, the policy of the Method Church and the Federal Council Churches of Christ in America.